





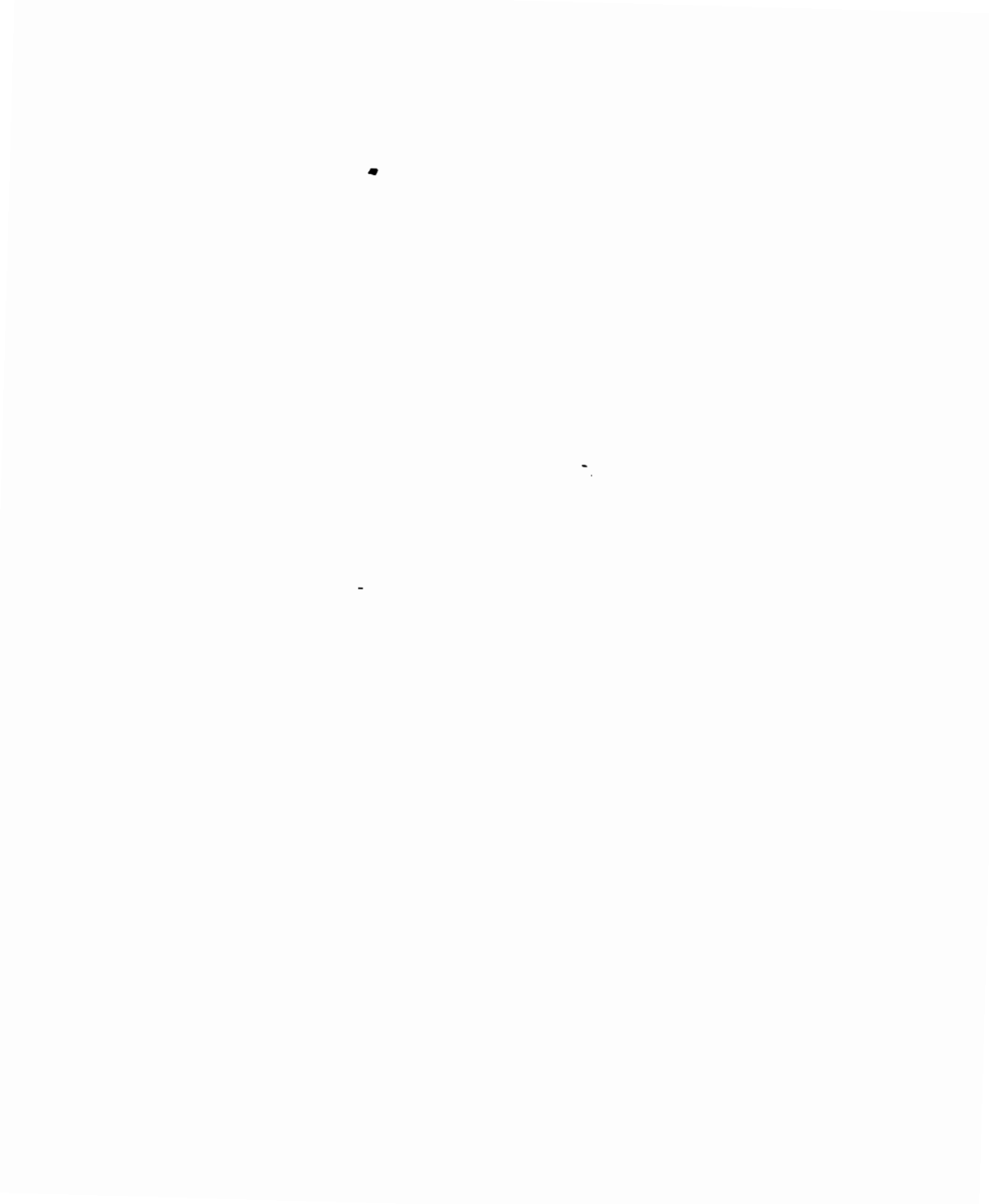
**The Gospel according to Saint Matthew**

AND PART OF THE FIRST CHAPTER OF

**The Gospel according to Saint Mark**

TRANSLATED INTO ENGLISH FROM

THE ORIGINAL GREEK.



THE  
**Gospel according to Saint Matthew**

AND PART OF THE FIRST CHAPTER OF  
**The Gospel according to Saint Mark**

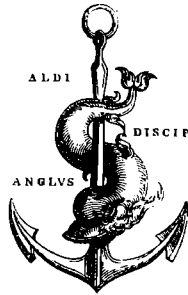
TRANSLATED INTO ENGLISH FROM  
THE GREEK, WITH ORI-  
GINAL NOTES,

By **SIR JOHN CHEKE, KNIGHT,**  
FORMERLY REGIUS PROFESSOR OF GREEK AND PUBLIC ORATOR IN THE UNIVERSITY  
OF CAMBRIDGE, AFTERWARDS TUTOR, PRIVY COUNSELLOR AND  
SECRETARY OF STATE TO KING EDWARD VI.

ALSO VII. ORIGINAL LETTERS OF SIR J. CHEKE.

PREFIXED IS AN INTRODUCTORY ACCOUNT OF  
THE NATURE AND OBJECT OF THE  
TRANSLATION.

By **JAMES GOODWIN, B.D.**  
FELLOW AND TUTOR OF CORPUS CHRISTI COLLEGE, CAMBRIDGE.



LONDON:  
WILLIAM PICKERING.  
J. J. AND J. DEIGHTON, CAMBRIDGE.  
1843.

“ We are so far off from condemning any of their labours that travelled before us in this kind, either in this land or beyond sea, either in K. Henries time, or K. Edwards (if there were any translation or correction of a translation in his time,) or Qu: Elizabeths of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

*Preface to the Reader by King James's Translators of the Bible.*

“ Plurimum hic quoque juvat interpretum numerositas.”

*Divi Augustini De Doctrina Christiana, Lib. II. Cap. xiv.*



## PREFACE.

IT has been excellently well remarked by the learned and careful translators of our authorized version of the Holy Bible, when speaking of the translation of the Seventy Interpreters, that “the \*Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in kings’ libraries, but had many of their servants, ready scribes, to copy them out, and so were they dispersed and made common.” In like manner, I am unwilling that so valuable and curious a relic, as a genuine translation of St. Matthew’s Gospel, by the first of the Regius Professors of Greek in the University of Cambridge, should lie unnoticed and almost unknown on the shelves of the valuable MSS. library in which it is deposited. Having been myself the “ready scribe,” and copied it out for my own private use, I now venture to put it in a form, that it may, likewise, be “dispersed” abroad, and “made common.”

---

\* Preface to the Reader by King James’s translators of the Bible.

I have, moreover, collected from various volumes in the same library, the whole of Cheke's original letters, being seven in number. These I have carefully transcribed, and given in an appendix, arranged according to their respective dates. The letters, Nos. II. VII. have been printed, somewhat inaccurately, by Strype in his *Life of Cheke*: but Nos. I. III. IV. VI. have been only partially referred to by him, and No. V. is altogether unnoticed.

In the introductory account, which I have thought it necessary to prefix, I have sought to be as brief as possible, confining myself to such topics as were likely to throw light on the work of the learned translator, and such, in fact, as the nature of the translation itself seemed absolutely to require. My principal object in it has been to prepare or smooth the way for the reader, over that which perhaps may be considered as somewhat rugged ground, by pointing out its several peculiarities and inequalities. Having so far acted the part of a pioneer, I proceed, without further delay, to exhibit this pious, although unfinished, attempt of an eminent scholar and professor of Greek, "to \*let in the light more fully upon the men of his own generation, by opening the win-

---

\* See Translator's Preface. Authorized Version of the Bible.



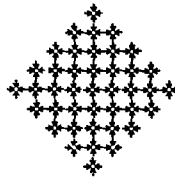
dow ; to break the shell, that they might eat the kernel ; to put aside the curtain, that they might look into the most Holy Place ; to remove the cover of the well, that they might come by the water, even as Jacob† rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered.”

JAMES GOODWIN.

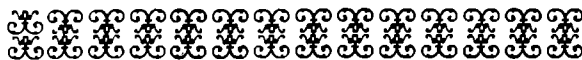
Corp. Chr. Coll. Cambridge,  
Feb. 26, 1843.

---

† See Gen. xxix. 10.







## INTRODUCTION.

THE learned and accomplished person to whose excellent scholarship and pious labour we are indebted for the following translation of St. Matthew's Gospel, is one, whose name will ever be famous in the literary annals of our country. Born\* at a remarkable epoch, when, even among men of the highest grade, both in Church† and State, as well as in our academic‡ seats of learning, the Greek language was not only little cultivated and understood, but the study of it obstinately

---

\* June 16, 1514. See Strype, *Life of Cheke*, ch. i. § 1.

† “Colet and Fisher, men as distinguished as almost any of that age, were unacquainted with the Greek tongue, and both made some efforts to attain it at an advanced age.”—See Hallam's *Introduction to the Literature of Europe*, vol. i. ch. iv.

‡ In the year 1510 the learned Erasmus was brought over to England to teach the Greek tongue in Cambridge. He began by “expounding the Greek Grammar of Chrysoloras in the public schools *without an audience*, and having translated a dialogue of Lucian, could find no student in the University capable of transcribing the Greek with the Latin.”—See War-ton, *History of English Poetry*, vol. ii. § xviii. p. 438. Also, *Erasmi Epist.* cxxiii. Cantab. Oct. 16, 1511, and *Epist.* cxxxix. Cantab. Nov. 27, 1512.

opposed as being heretical \* and profane ; distinguished notwithstanding in his early youth by reason of his love and knowledge of that almost unknown and forbidden tongue, he subsequently became so great a proficient in it, that, having been appointed by King Henry the Eighth the first Regius Professor of Greek at Cambridge, he contributed largely in effecting that complete restoration of ancient learning, whose first fruits were immediately developed in the kindred restoration of the ancient religion of the Anglican Church. “ His presence and society,” says Strype,† “ inspired the University with a love of learning. And the youth everywhere addicted themselves to the reading and studying of the best authors for pure Roman style, and Grecian eloquence ; such as Cicero and Demosthenes, laying aside their old barbarous writers and schoolmen, with their nice and unprofitable questions. The benefit whereof was, that as good learning increased there, so also did true religion and the knowledge of the Gospel ; Popery being sheltered with nothing so much as barbarism and ignorance.” It is not, however, intended in this place, to give a detailed account of the life and fortunes of this eminent scholar ; our

---

\* At hodie probro est scire litteras, . . . . . his persuadent egregii sycophantæ hæresim esse, scire Græcas litteras, hæresim esse, loqui quo more loquutus est Cicero.

Erasmi Antibarbarorum, Lib. i. Tom. ix. p. 1699.

† Strype, Life of Cheke, ch. i. § 3.

present subject of consideration being, rather one of his learned labours. For the former, the reader must necessarily be referred to the valuable biography by Strype, who relates his history at full length, and completely establishes his high reputation as a Grecian in the age in which he lived. But the present pious produce of his classical abilities and great learning has never yet been fully discussed or adequately noticed. Dismissing therefore at once the learned translator, as Strype does,\* with the character Leland gave of him,

*Checus Cecropii gloria prima gregis,*

it will be necessary only to say a few words concerning the translation itself; the reason why Cheke attempted a work of such vast importance and universal benefit as it then must have been; the manner in which he partly executed it; the English style and orthography of the translator. All these will be found very interesting subjects of inquiry: whether we consider Cheke's translation of St. Matthew's Gospel merely as a curious literary relic, illustrating the scholarship of the times, and the then condition of the English language: or whether we consider it as one of the many righteous steps which were taken by divers learned and religious men, towards giving to the people of this country, in language understood by them, the book of salvation and life; thus paving

---

\* Strype, *Life of Cheke*, ch. i. § 5.

and preparing the way for that excellent, faithful, and *authorized* version of the Bible, which under the direction of God's wise providence, was made at a time when the language of the original texts came to be more fully and perfectly understood, and our English language likewise, previously crippled by the constant use of another tongue, had acquired sufficient copiousness and power of expression.

The original manuscript is written in a fair, round, and bold hand, and is extremely clear and legible: for Cheke, it appears, was desirous of improving the existing style of English penmanship,\* as well as of correcting the orthography and pronunciation of the English, together with those of the Greek and Latin languages. Indeed it may be said to be particularly distinct, and exhibits no little degree of skill in writing. It does not, however, bear any date upon it, nor has it the writer's signature affixed to it. The former of these must be left to the hazard of probable conjecture; and, that it is Cheke's own handwriting, is evident to all who compare it for one moment with his proper signature, and other specimens of hand-

---

\* " He brought in fair and graceful writing by the pen, as he wrote an excellent, accurate hand himself. And all the best scholars in those times practised to write well. So did Smith and Cecil, and especially Ascham; who, for his exquisite hand was the person appointed to teach the Lady Elizabeth to write." Strype, *Life of Cheke*, ch. vii. § 3.

writing, of which there are many\* to be seen in Archbishop Parker's collection of MSS. now belonging to Corpus Christi College, Cambridge. With respect to the date of the translation, it was probably made by Cheke about the year 1550; when he was more particularly directing his thoughts to the state of religion both *at home* and abroad, and among other employments translated, at Cranmer's request, the Communion Book into Latin for the use of Peter Martyr. It is probable that, about this time, the idea may have been suggested to his mind, of applying his sound knowledge of Greek to the retranslating the books of the New Testament from the original text; and that the reason why he left his well intentioned work in so incomplete a state, was the multiplicity of various other business and state matters, in which he was beginning to be involved.

---

\* The other remains of Cheke preserved in the MSS. Library of Corp. Chr. Coll. are the following:—

1. Statuta collegii de Stoke juxta Clare, scripta Anglicè a Mattheo Parker, et Latinè versa per Ioannem Cheke.
2. Summa collocationis habitæ 25 Novembris, 1551, in ædibus D. Cicelli Secretarii regii de re sacramentariâ. *Collocutores, D. Cicellus, D. Checus, Mr. Horne Decanus Dunelmensis, Mr. Whitehead et Mr. Gryndall, Mr. Fecknam et Mr. Yonge.*
3. De veritate corporis et sanguinis Domini in eucharistiâ ex patribus, a domino Ioanne Cheke, *manu propriâ.*

and seven original letters in English and Latin. See Appendix.

This translation has been briefly noticed and referred to both by Strype in his *Life of Cheke*, and by Lewis in his *History of the English Translations of the Bible*. The former of these gives a very short but inaccurate specimen of it, as he says, "for the reader's diversion." The latter states that the ten last verses only of the last chapter of St. Matthew's Gospel are wanting, and that it is divided into about forty-nine sections. But such is not exactly the case. There is wanting, besides, a whole leaf, containing the four last verses of chapter xvi. the whole of chapter xvii. and the seven first verses of chapter xviii. This leaf, there is reason to believe, was lost before the MS. came into Archbishop Parker's possession: for the figures in red, which denote the pages of the MSS. volume No. CIV. and were written probably either by the Archbishop himself, or under his direction, proceed continuously and without interruption; whereas the MS. as paged by Cheke himself with black ink, evidently shews the loss of a whole leaf. Thus page 27 of Cheke's MS. is page 171 of the MSS. volume; and page 31 of the former is page 173 of the latter. The same thing may be said with respect to the loss of the latter portion of chapter xxviii. And again, although it is divided into chapters, the original MS. does not appear to have been divided regularly into sections. Cheke probably intended to have divided his translation in such a manner; but such divisions do not begin until we come to chapter xxii.



where the first of them is numbered in the margin—35, and the numbers are from this point regularly continued as far as 48—chapter xxvii. It does not, therefore, seem that Lewis could have examined more than the beginning and ending of the MS. leaving the great body of it altogether unexplored.

The next thing which demands our particular attention is the reason why Cheke undertook so laborious a task as the retranslating the books of the New Testament, and wherefore he thought such an undertaking necessary.

When we compare our language, as it now is, with the same language as it was three hundred years ago, we cannot but be struck with the vast number of words which have now, by long settlement and usage, become naturalized among us; in fact, form a part of our every-day speech; but which were at that time altogether unknown in our English vocabulary. Such words, derived from various sources, have very much increased the efficiency and copiousness of our language, as well as added to its elegance; some of them by supplying positive deficiencies in it, and some of them by superseding other words of more rude and barbarous sound. The introduction of these words was begun in the days of Cheke. But Cheke considered the English language to be sufficiently copious without them. In fact, he thought them intruders, and that the English language was degraded by being mixed up with other words

and phrases, for which we were indebted to other countries.\* He consequently disliked the English translations of the Bible, which had at that time been made, and were in common use; because, although revised from time to time, and improved, they were yet in some degree open to the charge of containing many words of foreign root;† and thus, speaking a language but partially understood by the lower orders of the people, would fail of profiting them so largely as could be wished and expected. Besides, as though it were to increase this dislike on the part of Cheke, his ancient an-

---

\* It is difficult, however, to speak of the English at any period without a reference to the language of other countries. At the conquest Norman-French was introduced, which made its way so fast, and mixed itself up with the language of the common people, that in the reign of Henry II. about the year 1160, the Anglo-Saxon had almost ceased to be a distinct language. In the age of Wiclif, or soon after, "gentlemen," it is said, "had much left off to teach their children French:" but then, the Anglo-Saxon having become obsolete, and the Latin, which the people did not understand, being generally used in the church-services, a mixed language still remained as the ordinary language of the English people.

† Wiclif's Bible is a remarkable instance of this. "He chose," says Lewis, "to translate word for word, as had been done before in the Anglo-Saxonic translation, without always observing the idioms or proprieties of the several languages; by which means this translation in such places is not very intelligible to those who do not understand Latin." His probable reason for so doing "was that which is given in a Prologue to the Psalter of his translation, viz. that they who knew not the Latin by the English, might come to many Latin words."—See Lewis's *History of the English Translations of the Bible*, p. 5.

tagonist in the celebrated controversy\* concerning the right pronunciation of Greek, Bishop Gardiner, in order to suppress the use of the then authorized English translation of the Bible, or at least in order to destroy its authority, had, about the same time,† endeavoured to introduce into it a still greater number of untranslated Latin words; pretending that they neither could nor ought to be translated into the English tongue, and that, if so translated, they would fail of their full force and meaning.

---

\* The solemn public edict sent by Gardiner to the University, which led the way to his controversy with Cheke, is dated “Londini. 18 Calend. Junias. Anno Domini 1542.”

† In the Convocation, which met February 16, 1542, the archbishop, in the king's name, required the bishops and the clergy to revise the translation of the New Testament. But the real object of the Popish bishops was to get rid of the translation already made. Gardiner therefore, in the sixth session, read a catalogue of ninety-nine Latin words, many of which were called *sacred*, collected by him out of the New Testament, which he proposed should be left untranslated, or englished with as little alteration as possible. This proposal would have been carried into effect, and so the translation would have been rendered such as to be but of little real benefit to the mass of English readers, if Cranmer had not obtained the king's concurrence in transferring the revision of the New Testament then proposed from the Convocation to the Universities. Against this resolution of the king's all the bishops protested, except Goodrich, Bishop of Ely, and Barlow, then Bishop of St. David's. The Popish bishops spoke of the Universities as having “gone to decay of late;” “that all things in them were carried on by young men, whose judgments were not to be relied on;” that “the learning of the land was chiefly in the Convocation.”—See Lewis's *History of the English Translations of the Bible*, pp. 35, 36.

It is not improbable, therefore, that Cheke may have still more disliked the use of any other besides genuine English words, in any translation of the Bible, which had been or might be made, in consequence of this attempted plot, on the part of Gardiner and his Popish compeers, to render the existing translations of the Bible comparatively useless to the great mass of the English people; and also that he afterwards purposed to translate the whole of the New Testament, and did actually translate the whole of St. Matthew's Gospel, as well as make an entrance upon that of St. Mark, in order to shew the practicability of doing so, while strictly adhering to the use of genuine English words. The translation itself will shew the faithfulness and ability with which he executed the small portion extant of his proposed work; and although we cannot now but deem it to be in some parts fanciful, as well as the words employed to be rugged and harsh to our ears, it is nevertheless, upon the whole, remarkable for much simplicity, neatness, and even elegance of expression. It is not necessary in this place to point out such parts to the reader; for the careful perusal of the translation, and comparison of it with the Greek, as well as with our authorized English version, will readily point them out to his eye: and not only so, but they will likewise cause him no little surprise at the numerous passages in which Cheke's translation and our common version do nearly coincide, word for word.

Having now said enough concerning the trans-

lation itself, the reason why Cheke attempted it, and the manner in which he executed his work, it will be necessary, in the last place, to say a few words respecting his English style and orthography, and to add a table of the various characters and abbreviations employed by him, in order to render his translation somewhat more easy and agreeable.

I. The particular object of Cheke was to avoid all words which, being formed either from the Greek or from the Latin, might be unintelligible to those who had no knowledge of any other besides the English tongue. In order to effect this, he was obliged to fabricate certain other words, which now perhaps appear very strange and uncouth, but whose English derivation we immediately recognize. The following are a few selected specimens of them, arranged side by side with corresponding words and phrases from the versions of Wiclif, Tyndale, and the authorized version of 1611. See The English Hexapla.

CHEKE.	WICLIF. 1380.	TYNDALE. 1534.	AUTHORIZED VERSION. 1611.
outpeopling,	ch. i. 17.... transmygracioun..	captivite .....	carying away.
wiseards,	ch. ii. 16.... astromyens .....	wyse men .....	wise men.
moond,	ch. iv. 24.... lunatik .....	lunatyke .....	lunaticke.
tollers,	ch. v. 46.... pupplicants.....	publicans.....	publicans.
groundwrought,	ch. vii. 25.... foundid .....	grounded.....	founded.
hunderder,	ch. viii. 5.... centurien .....	centurion.....	centurion.
frosent,	note, ch. x. .... apostlia .....	apostles .....	apostles.
biwordes,	ch. xiii. 3.... parablia .....	similitudes .....	parables.
orders,	ch. xv. 2.... tradiciouns .....	tradicions .....	tradition.
freschunau,	ch. xxiii. 15.... prosilite .....	* .....	proselyte.
crossed,	ch. xxvii. 22.... crucified .....	crucified .....	crucified.

There are sundry other similar words to these.

---

\* Tyndale here uses a little circumlocution, and thus translates, "to bringe one in to youre belefe." Wiclif also explains the word "prosilite" thus, "conuertid to youre ordre."

But although it appears to have been Cheke's general rule to avoid all words of Greek and Latin root, we shall nevertheless find a few exceptions to it : for instance, *acrids*, chapter iii ; *margarites*, chapter vii ; *parables*, chapter xiii 34 ; *debitee of y fourth part of y Contree*, chapter xiv ; where Wiclif employs the words *hony-soukis*, *margaritis*, *parablis*, *titrarke* ; Tyndale writing *locustes*, *pearles*, *similitudes*, *tetrarcha* ; and our authorized version, *locusts*, *pearles*, *parables*, *tetrarch*. To use such rough and uncouth words, and to be over-careful in avoiding all such as may be traced to a foreign source, would doubtless, in the present age, when so many of the latter have been adopted, and are in fact naturalized among us, having been embodied in our English language, most justly expose a person to the charge of literary affectation and pedantic conceit. Cheke cannot, however, be considered as justly open to such a charge. The earlier translations of the Bible, although most wonderful productions for the time in which they were made, were not so clear and easy to be understood by the great mass of the English people as we, now familiarized with certain well understood words contained in them, imagine them to have been. They necessarily required much time and labour, a more perfect knowledge of the original languages on the part of the translators, and frequent as well as careful revision with respect both to the construction of particular passages and the employment of English words, ere they could

be brought to a perfect state of completeness and correctness. And besides, such was the popular language, that it was not until after the lapse of some years that the necessary use of many words in the translation of the Bible, which words are now perfectly understood by all, could convey the appropriate and true meaning to the minds of the vulgar; to whom not merely the Latin, but all kind of adopted Latin phrase, was, as it were, an unknown tongue. There was, consequently, much more reason than we are apt to suppose for Cheke's objection to the employment of Latin words and phrases in any translation of the Bible intended for the use of the common people of his time. But to raise objections to such expressions in the present times; to be dissatisfied with such words as are found in our authorized English version,\* either for a similar reason, or because some few of them have partly become obsolete, and offend our too delicate ears; still more, to depart from its recognized phraseology by manufacturing new religious words of our own, when our authorized version supplies us with so many and proper expressions,

---

\* "If the language of theology were extracted from *Hooker* and the translation of the *Bible*; the terms of natural knowledge from *Bacon*; the phrases of policy, war, and navigation from *Raleigh*; the dialect of poetry and fiction from *Spenser* and *Sidney*; and the diction of common life from *Shakespeare*, few ideas would be lost to mankind, for want of *English* words, in which they might be expressed."—*Preface to Johnson's Dictionary*.

intelligible to most understandings, and familiar to all ears; all this, in truth, betrays so much of positive affectation, that it ought to be eschewed by every one, particularly by every faithful clergyman of the established Catholic Church in England, whose duty and solemn obligation it is to teach and preach the doctrines of the Bible to the people in the simple language of the authorized version, which is now so well and generally understood by all, although occasionally requiring some little explanation.

II. The following rules will explain and illustrate the orthography of Cheke, especially in the present translation, from which the examples have been selected. At any rate his practice appears to have been conformable to such rules.

1. In all cases where the letter *a* requires to be sounded long, Cheke appears to have used the double vowel *aa*, omitting the final *e*; thus, *taak*, *prepaar*, *haat*, *gaat*, *maad*, *waar*, *spaak*, for *take*, *prepare*, *hate*, *gate*, *made*, *ware*, *spake*.

2. So likewise with respect to *e* long, or where in the Greek the letter *η* would be found; thus, *Ameen*, *propheet*, *Herood*, or *Heerood*, *theerbi*, &c. for *Amen*, Gr. Ἀμήν, *prophet*, Gr. προφήτης, *Herod*, Gr. Ἡρώδης, *thereby*, &c.

3. The same rule seems to have obtained with him in the case of all the other long vowels; thus, *thijn*, *mijn*, *swijn*, *lijken*, *fijr*, for *thine*, *mine*, *swine*, *liken*, *fire*;—*afoor*, *hool*, *moor*, *stoon*, *Jooseeph*, for



*afore, whole, more, stone, Joseph*, Gr. ἰωσήφ;—*rebuuk* for *rebuke*, &c. &c.

4. Again, with respect to the diphthongs *ea, ei, oa, ue, ui*, &c. these he likewise expressed by means of a double vowel; thus, *speek, treed, preech, heel*, for *speak, tread, preach, heal*; *theer* for *their*; *boot, coot, smooking, coostes*, for *boat, coat, smooking, coasts*.

*ue* sounded like *ee*, *geestes* for *guests*.

*ui* sounded like *ij*, *bijlt* for *built*.

*ui* sounded like *uu*, *fruut* for *fruit*.

5. The *e* final he utterly abolished; thus, *giv, curs, belev*, &c. for *give, curse, believe*, &c.

6. Unnecessary letters in the middle of words he generally omitted; thus, *dout* for *doubt*, *det* for *debt*, &c. Also in such words as *fault*, where the letter in the middle of the word is sounded by us,\* he nevertheless usually omitted it, writing *faut*.

7. Instead of the letter *y* he most commonly substituted *i*, employing the former for another purpose; thus, *ioked, mighti, pai, iou*, for *yoked, mighty, pay, you*.

8. And, lastly, he occasionally altered the termination of words; thus, *honestee, extremittee, sufferabil*, for *honesty, extremity, sufferable*.

It is necessary, however, to add that, although these appear to have been his general rules, he has yet in certain cases departed from them.

---

\* Probably the pronunciation of the word *fault*, in the time of Cheke, was *faut*, the letter *l* being silent. The word is still so pronounced by the common people in many counties.

### III. Abbreviations and contractions used by Cheke.

y, ÿ or ý, at the beginning of a word, is throughout the whole translation equivalent to th, thus: yem, ýem, ýem, for them.

ý standing by itself—thi, or thy.

ý, in the middle of a word—th, thus: oýer, broýer, faýer, moýer, gaýer, &c. for other, brother, father, mother, gather, &c.

y, ÿ, or ý, at the end of a word—th, or the, thus: cloý, booy, mouýes, &c. for clothe, both, mouths, &c.

ý—the, or thee.

ý<sup>en</sup>—then.

ý<sup>er</sup>foor, or ý<sup>eer</sup>foor—therefore.

ý<sup>ei</sup>—thei, or they.

ý—that.

ý<sup>is</sup>—this.

ý<sup>ns</sup>—thence.

ý<sup>r</sup>, or yo<sup>r</sup>—your.

ýou, or ýou—thou.

g—dg, as iugē, iudge, or judge.

p—pri, as pūili, pñcipal, pñce, hedpēstes, for privily, principal, prince, head-priests.

p—per, as pform, perform.

p—pro, as ppheet, prophet.

L—Lord.

Tf—th, as Tf<sup>eu</sup>, then; Tf<sup>ei</sup>, they.

ς—æ, as pṛesident, præsident.

Besides the above mentioned abbreviations and contractions, Cheke sometimes employed a Greek letter, where in other cases he is found to use a double vowel, thus, Synag<sup>ω</sup>gs, J<sup>ω</sup>nas, J<sup>ω</sup>atham, instead of Synagoogs, Joonas, Jooatham.

In one particular case he seems also to have used the Greek letter χ, instead of ch. Thus in chapter viii. ver.

14, where Peter's wife's mother is spoken of, as being "sick of a fever," she is said to be "sick of  $\tilde{\gamma}$  axes," i. e. aches, or fever pains.

But one word more remains to be spoken, and that is concerning the marginal notes. These, although few in number, are curious, as being both critical and explanatory of the text. In the case of the former, of course we must not expect the criticism to be very profound, or at all comparable with that which has been applied to the Greek Testament in modern times; seeing that the study of Greek was at that time a novelty in England, and the language itself then scarcely emerged from the cloud of darkness, in which it had, together with every other species of learning, been enveloped for so long a period. Such, however, as they are, Cheke's critical annotations will not be altogether unacceptable and without interest, even to the critical scholar of the present times. And again, the remaining annotations, which are of a less critical kind, will necessarily be full of interest to every reader, as serving in some measure to illustrate the doctrinal opinions of one who instructed the young prince Edward \* not only in

---

\* An original and very interesting letter from King Edward the Sixth to Queen Catherine Parr is preserved in No. CXIX. MSS. Corpus Christi College, Cambridge. It is given in the Appendix, and is remarkably illustrative of the ardent piety and affection of that youthful sovereign, as well as of the scholarship he had acquired under the careful tuition of Cheke.

the rudiments of polite learning,† but likewise in those purified principles of religion and piety which, united with a natural sweetness of disposition, shone, as historians tell us, so conspicuously in his youthful character.

In conclusion, what is the result arising from our examination of the earlier versions of the Bible into our mother tongue? What is the result of our reading any other versions of more recent or modern date? The feeling with which we must rise from the careful perusal of them is no other than that of increased admiration at the faithfulness, accuracy, and beauty of the authorized version of the Holy Scriptures, which it is our happiness to possess. True it is that, since the time when it was made, the field of classical learning has been widely extended; the facilities of acquiring it greatly increased; and scholars have arisen from time to time, who, building on the foundations which others before them have laid, have consequently risen to a greater eminence on the steep

---

† The following brief but comprehensive notice of Cheke; of the state of learning in his time; of his having been Professor of Greek at Cambridge, as well as tutor to King Edward the Sixth, is found in one of Milton's sonnets:

“Thy age, like ours, O soul of Sir John Cheek,  
Hated not learning worse than toad or asp,  
When thou taught'st Cambridge and King Edward Greek.”  
Milton's Sonnets, No. XI.

hill of knowledge. True likewise it is that such men have here and there noted in our authorized version a few trifling errors, and suggested a few unimportant improvements, if such indeed they may be called. But the sum of their most critical investigations has been this, that it is altogether free from any important error ; for general accuracy and faithfulness, unrivalled. Perhaps we are not sufficiently sensible of this until we bring it into comparison with other versions, or parts of versions, made before and since ; for instance, with the one now before us : but having done so, it is impossible for us not to see, feel, and acknowledge its real value as the standing and trustworthy test-book of religion in the Church of England. Then can we not but feel convinced that the Church of England has religiously done her duty, and proved herself a faithful “ witness and keeper of Holy Writ,”\* by thus enabling her members to read and hear read in their own native tongue the wonderful works and will of God. Then can we not but fervently rejoice that the State stands boldly forward to support religion, by allowing no other version to be used in our places of public worship ; and guards effectually against the introduction of errors, by confining the privilege of printing it to the ancient and learned Universities of the land. Then can we not but silently congratulate

---

\* Art. xx.

ourselves that our lot is not cast in an age, when the reading of Holy Scripture was necessarily confined to the learned few ; or when attempts only were made to teach the Word of God to the people in a language understood by rich and poor alike ; but that now, in the authorized version of the Old and New Testaments, we have all received from our fathers an unmixed fountain of living waters, which it is our duty to suffer to flow on, undefiled and pure, to our children.



**The Gospel according to Saint Matthew**

AND PART OF THE FIRST CHAPTER OF

**The Gospel according to Saint Mark**

TRANSLATED INTO ENGLISH FROM

THE ORIGINAL GREEK

**By SIR JOHN CHEKE, KNIGHT,**

FORMERLY REGIUS PROFESSOR OF GREEK AND PUBLIC ORATOR IN THE UNIVERSITY  
OF CAMBRIDGE, AFTERWARDS TUTOR, PRIVY COUNSELLOR AND  
SECRETARY OF STATE TO KING EDWARD VI.

FROM THE ORIGINAL MS. NO. CIV. BELONGING TO THE LIBRARY  
OF CORPUS CHRISTI COLLEGE CAMBRIDGE.







This is <sup>in</sup> The gospel of S. Matthew.

A book of Jesus Christ's Story in the time of David, and also of Abraham. Abrahams  
beget Isaac, and Isaac <sup>beget</sup> Jacob, Jacob beget Judas and his brethren. Judas  
beget pharisees and Scribes of thamar.

pharisees beget Esau  
Esau beget Aram

Aram beget Amnidal.

It is differs in y<sup>e</sup> Greek between y<sup>e</sup> Jews  
y<sup>e</sup>ewes y<sup>e</sup>ewyitis and y<sup>e</sup>ewis.

## The gospel of S. Matthew.

This is the beginning of the gospel, as it is written in the prophets.  
to send me messenger before thy face, who prepare thy ways,  
before me: y<sup>e</sup> is y<sup>e</sup> criers voice in y<sup>e</sup> wilderness, preparing y<sup>e</sup> way  
make straight his path. John was baptizing in y<sup>e</sup> wilderness,  
and there he preached y<sup>e</sup> washing of repentance for y<sup>e</sup> forgiveness  
of sinnes, and al y<sup>e</sup> contrie of Judaea, and y<sup>e</sup> hither of y<sup>e</sup> river  
came unto him, and al y<sup>e</sup> wilderness of Iudaea. In Jordan y<sup>e</sup> river  
acknowledged y<sup>e</sup> voice.



## THE GOSPEL OF S. MATTHEW.

**T**HIS is y̅ book of Jesu Christes stock who cam of dauid, and also of Abraham. Abraham begot Isaak, and Isaak begot Jacob, Jacob begot Judas and his brethern. Judas begot phares and Zara of thamar.

phares begot Esrom.

7 Esrom begot Aram.

Aram begot Aminadab.

Aminadab begot Naasson.

Naasson begot Salmon.

Salmon begat Booz of Rachab.

Booz begot Obed of Ruth.

Obed begot Jessaí.

14 Jessaí begot Daud y̅ king.

Daud y̅ king begot Salomon of her y̅ was Ourias Wife.

Salomon begot Roboam.

Roboam begot Abía.

Abia begot Asa.

Asa begot Josaphat.

Josaphat begot Joram.

Joram begot Ozías.

Ozias begot Jwatham.

Joatham begot Achaz.

Achaz begot Ezechíe.

Ezechi begot Manasses.

Manasses begot Amon.

Amon begot Josías.

Josías begot Jechoní and his brethern in y̅ outpeopling

Y<sup>eer</sup> is differens in  
y̅ greek between γέ-  
νεσις γενεὰ γέννησις  
and γένος

of y contree to Babylon, and after this outpeopling to Babylon,

Jeconias begot Salathiel.

Salathiel begot Zorobabel.

Zorobabel begot Abiud.

Abiud begot Eliachim.

Eliachim begot Azor.

Azor begot Sadoc.

Sadoc begot Achim.

Achim begot Eliud.

Eliud begot Eleazar.

Eleazar begot Matthan.

Matthan begot Jacob.

Jacob begot Joseph Maries housbond of whom Jesus was borne who was called Chríste. Therfor from Dauid vnto Abraham theer weer feorteen degrees, and from Dauid vnto y outpepling to Babylon furteen degrees, and from y outpeopling to Babylon vnto Christe xiiij degrees.

And Jesus Chrístes birth was after this sort.

After his mother Marí was ensured\* to Joseph, before thej weer cooped together, it was pceiued sche was with child, and it was in dede bi y holi ghoost. But Joseph her husbond being a iust man, and loth to vse extremittee toward her, entended pui to divorce himself from her. And being in this mind lo th'angel of y L. appered to him bi dream and saied Joseph thow ofspring of Dd fear not to take Marí to thi wife. For y sche is goth withal, is gotten bi the holi ghoost. And sche† bring forth a sön, and thow schalt cal his name Jesus. For he schal save his people from their siñes. And al this was, y y word which y L. spook bi his pphet might

---

\* The word assure is used in a like sense by Shakespear. Comedy of Errors. Act iii. scene 2.

† sche schal.

be fulfilled, lo á virgin schal be with chıld, and be delivered of a sōn, and men schal\* him bi name Jm̃anouel which is to saí, god is with vs. And Joseph when he rose from slepe did as ỹ Angel of ỹ L. coimanded him, and took her to his wife, and lai not with her while† sche had brought forth her first begotten sōn, and called his naam Jesus.

CAP. 2. When Jesus was boorn in beethleem á cíti of Ἰουδαίας Jurí, in kík heroods daís, lo then ỹ wísards cam from th'est parties to Jerusalem, and asked wheer the kík of Jewes was ỹ was new boorn. For we saw his sterr in th'eest and we cam to worschip him. When K. Herod herd this, he was trobled and all Jerusalē with him and he gatherd togóther al ỹ hedpriests and scribes of ỹ γραμματεῖς people and asked of them wheer Christ schold be born. And thei answerd in Bethleem of Juda, for so it is wríten bi ỹ prophēt, And thow Bethleem of Juda thow art no wais ỹ lest among ỹ Princes of Juda, For out of ỹ schal cōme á ruler ỹ schal feed Jsrt̃ mi people. Then Herood calling ỹ wísards p̃uili, did narroulí serche of them the time of ỹ sterrs appering. And sending them to Beethleem said vnto them, go yo<sup>r</sup> waí, and seke out diligentlí this yong chıld, and when ye have found him schew me theerof, ỹ J mai cōme and worschip him. Thej when thej had hard ỹ kík's mind went theer wais. And lo ỹ ster which ỹ<sup>i</sup> saw in ỹ est, did leed them vntil it cam and stood on ỹ place wheer the chıld was. And when thei saw ỹ star so, ỹ<sup>i</sup> reioised gretlí, and entred into ỹ house, and saw ỹ chıld with marí his moýer, and fel down and worschipped him, and opend yēer treasures, and offerd him giftes gold frankensens and myrrh, and λαβανον

---

\* schal cal.

† while, i. e. vntil. see ch. ii. 15. v. 26. xxii. 26. xxiv. 39.

thej being warned bi á dreem, y̅ y̅ schold not retorn bi herood, went hoom bi an other waí into y̅eer contree.

And after thej weer goon lo y̅ angel of y̅ L. did appear to Joseph in á dream and said. rise and take y̅ child and his Moother, and fle into Ægypt, and theer abijd vntil J schew yow further. For heerood wil seek this child to destroi him. And he roose, and took y̅ child bi night and his moother to, and departed into Ægypt, and theer he was while Heroods death, y̅ y̅ word of y̅ L. which was spooken bi y̅ p̅pheet, might be fulfilled. Thees weer his wordes, J have called mi s̅one out of Ægypt.

Then Herood séing y̅ he was plaied withal bi y̅ wiseards, was verí angrí, and sent, and slew al the childern in beethleem, and in al y̅ borders theerof, from two yeares downward, according to y̅ time which he had busili enquired of afore of y̅ wíseardes. The wordes then of Jeremí y̅ p̅pheet was fulfilled. His woords be thees. A voice theer was herd in Rama, morning and weping and much wailing. Rachel wept for her childern, and wold not be comforted, for thej weer goon.

After Heeroods deeth, lo th'angel of y̅ L. appeared bi dreem to Jooseeph and said Rijs and taak y̅ child and his Moother, and go into y̅ land of Jsrt. For y̅ y̅ sought y̅ Childes life be dead. And he roos and took y̅ Child and his mother and went again into Jsrt. And bicaus he herd y̅ Archelaus reigned in Juda for Heerood his father, he was afraid to go thither. And being told bi dreem, went into y̅ coostes of galilee, And theer went and dwelt in á Cíte called Nazareth y̅ y̅ p̅pheets worde might be fulfilled, y̅ he schal be called a Nazaraí.

CHAPT. 3.) About thoos dais cam in Joa̅n baptist and preeched in y̅ wildernes of Juda, and said, Repent ye for y̅ kingdoom of heaven is nigh. For this is he which was spooken of bi y̅ p̅pheet when he said, The voice of y̅ Críer in y̅ wilderness, pr̅paar y̅ waí of y̅ L., maak

his paaths streight. And Joan himself waar á garment of Camels heers, and á lether girdel about his loines. And his meat was acrids and wild honí. *ἤν* cam forth *ἀκριδες* to him Jerusalē and al Juda, and al *ῥ* borders about Jordan, and thej weer baptized bi him in Jordane, and confessed their siñes. And when he saw maní of *ῥ* pharisees and Sadducees cōming to his baptism he said to then.\* O ye ofspring of adders, who hath counceled *γεννηματα ἐχιδνῶν* to yow, to flie from *ῥ* displeasur to cōme. Bring forth frute *ῥ* floor worthi repentans. And seem not to sai in yo'selfs. We have Abraham to our faýer. For J sai vnto yow, *ῥ* god is abil to raise vp Abraham, childern of thees stoons. And now *ῥ* ax is laid at *ῥ* trees roote. Eueri tree *ῥ* eerfoor *ῥ* bringeth not good frute, is cut down, and thrown in *ῥ* fier. J suerli doo baptize yow with water to repentance, but he *ῥ* cōmeth after me, is stronger *ῥ*en J am, whoos schoos J am not fit to cari, he wil baptize yow with *ῥ* holí ghoost and fier, whoos fān is in his hand and he wil clense his floor, and gather his corne into his garner, and as for *ῥ* chaf he wil burn it with an vnquenchable fire.

Then cām Jesus from Galílee to Jordan vnto Joāñ to be baptized of him. And Joāñ wold not let him saieng. J had ned to be baptized of yow, and cōme yow to me. And Jesus answeerd him and saíd vnto him. let sich thinges go now. For thus it becōmeth vs to fulfil al ríghtuousnes. Then Joan suffred him to tri his mind, and after Jesus was baptised, he cāt out of *ῥ* water bi and bi, and lo *ῥ* hevens weer opend to him, and he saw *ῥ* spríte of god cōmíng down like á dow and lighting apon him, and lo *ῥ* cā a voice from heaven saieng. This is mi beloved sōne, with whom J am wel pleased.

---

\* then, them.

† cā, came.

ŷ 4. CHAPT.) ŷ<sup>n</sup> Jesus was caried áwaí in to á wildernes bi ŷ sprite, to be tempted of ŷ devíl. And after he had fasted xl. daies and xl. nightes, he was hongrí. And ŷ tempter cām and said vnto him. Jf ýow be ŷ sōn of god, cōmand ŷ ŷ<sup>es</sup> stoones be made breed. But he answeerd on this wise. It is wrítín. Man schal not live in oonli breed, but in everi word ŷ cōmeth from goddes mouth.

Then ŷ devel carieth him into ŷ holí cítee and setteth him on ŷ pinnacle of ŷ temple, and saieth vnto him. Jf ýow be ŷ sōn of god throw thiself douneward. For it is writin, He hath charged his angels with yow, and ŷ<sup>i</sup> schal carí ŷ in theer armes, lest ý foot might stumble at a stoon. Jesus said vnto him Thow schalt not tempt ŷ L. thi god.

The devel again carieth him into á veri hie hil, and scheweth him al ŷ kingdooms of ŷ world, and al theer glóri, and saieth vnto him, J wil give ŷ al thees, if thou wilt fal down and worschip me. Jesus ŷ<sup>n</sup> saieth vnto him. Cōme after me Satan. For it is wrítín thou schalt bow thiself down to ŷ L. ý god and him onelí schalt ýow worschip. Then let ŷ devel him go, and lo angels cām vnto him and waited on him.

When Jesus herd ŷ Joań was put in prison, he departed in to galílee, and leving Nazareth cām and dwelt in Capernaum bi ŷ sees side, in ŷ Coosts of zaboulon and Nepthalim, ŷ ŷ words which ŷ p̄pheet Jsaí did speek might be fulfilled. Thow land of zaboulon and land of Nepthalím, bi ŷ sees sijd beiond Jordan, galílee of ŷ heethen. The peopil which sat in darknes hath seen a great light and ýeer hath risin light vnto ýem ŷ sit in ŷ contree and schadow of deth.

After ŷ Jesus began to preche and saí. Repent yow. For ŷ kingdom of heaven is at hand. But Jesus walking bi ŷ sees sijd in galílee, saw twoo brethern Simon which was called Peter, and Andrew his broother, casting á drag into ŷ see. For ŷ<sup>i</sup> weer fischers. And he said



vnto y<sup>m</sup>. Cōme after me and J wil maak yow menfishers. Thei bi and bi left theer nets and folowed him.

And going a litil furdur on, saw oyer two broýern, James Zebedai's sōn, and Joaṇ his broýer in a boot with Zebedai yeer faather mending yeer nets and he called yem. Thej bi and bi leving y<sup>e</sup> boot and yeer faýer folowed him,

And Jesus went round about hoole galílee, teching in yeer Synagoogs, and preeching y<sup>e</sup> gospel of ye kingdoom, and heeling everi siknes and feblenes which  
synagoogs is word for woord yeer *μαλακία*  
meeting places.

And y<sup>e</sup> nois of him went thorough out hoole Surrí. And al y<sup>e</sup> weer il at ease and holden with divers sicknesses and torments, and weer other sprited, or moond, or palseid, thej brought vnto him and he heeled yem. And y<sup>er</sup> folowed him a greet nomber from galílee, y<sup>e</sup> tencítee, Jerusalem, Juda, and places beiond Jordan.

### y<sup>e</sup> 5. Chapter.

AND he scing y<sup>e</sup> great resort went vp into y<sup>e</sup> hil. And when he was set his discipils cam vnto him, and he opend his mouth  
scholers y<sup>e</sup> lerned *μαθηται*  
and taught them on this wise. his doctrine.

Happí be y<sup>e</sup> beggars in sprijt,  
for y<sup>e</sup> kingdom of heeven is theers.

Happí be y<sup>e</sup> moorners, for y<sup>i</sup> schal be confortd.

Happí be y<sup>e</sup> meek, for y<sup>i</sup> schal enherit y<sup>e</sup> earth.

Happí be y<sup>e</sup> hungrí and thurstí of righteousnes for y<sup>i</sup> schal be filled.

Happí be y<sup>e</sup> pitiful, for y<sup>i</sup> schal be pitied.

Happí be y<sup>e</sup> cleen in hart for y<sup>i</sup> schal see god.

Happí be y<sup>e</sup> peesmakers for y<sup>i</sup> schal be called godds childern.

Happí be  $\text{ý}$  persecuted for rightuousnes saak, for  $\text{ý}$  kingdom of heaven is theers.

Happí be yow, when  $\text{ý}^i$  rebuke yow, and persecut yow, and speek al evel and lie against yow for mi cause. be glad and reiois for yo<sup>r</sup> reward in heaven is great. For so persecuted thej  $\text{ý}$  p<sup>p</sup>heets afoor your tijm.

Yow be  $\text{ý}$  salt of  $\text{ý}$  earth, if  $\text{ý}$  salt be vnsaverie wheer-with schal thinges be salted. It is good for none other thing, but to be throown awaí, and to be trooden down bi men.

Yow be  $\text{ý}$  light of  $\text{ý}$  world. A cítee can not be hidden  $\text{ý}$  is set aloft on an hil, nor men burn not á light, and put it vnder á buschel but in a candelstick, and it giveth light to al  $\text{ý}$  be in  $\text{ý}$  house. let yo<sup>r</sup> light soo schijn befoor men  $\text{ý}$   $\text{ý}^i$  mai see your good workes, and give glori to your father which is in heaven.

Think not  $\text{ý}$  J cam to breck  $\text{ý}$  law or  $\text{ý}$  propheetes. J cam not to breck but to fulfil. trulí J saí vnto yow, til heaven and erth goo awaí, one iot<sup>n</sup>, nor one titil schal not go awaí from  $\text{ý}$  law, til al be doon. Whosoever then brecketh oon of  $\text{ý}$  lest of  $\text{ý}^{\text{es}}$  cōmandments, and techeth men  $\text{ý}$  saam, he schal be called  $\text{ý}$  leest in  $\text{ý}$  kingdom of heaven. But whosoever doth and techeth he schal be called greet in  $\text{ý}$  kingdom of heaven. For J saí vnto yow except your rightuousnes be moor plentiful  $\text{ý}^n$   $\text{ý}$  Scribes and Pharísees, yow schal not enter into  $\text{ý}$  kingdom of heaven.

Ye have hard it hath be said vnto old men  $\text{ýow}$  schalt not slee. Whosoever sleeth is gíltí of iug<sup>m</sup>ment.\* who-soever calleth his broother  $\rho\alpha\chi\alpha$  is gíltí of councel. who-soever calleth him foole is gíltí of helfier. Jf  $\text{ýeerfoor}$   $\text{ýow}$  bringest  $\text{ý}$  gift to th'aulter, and theer remembrest  $\text{ý}$   $\text{ý}$  broother hath súthing against  $\text{ý}$ , leave  $\text{ý}$  gift  $\text{ý}^{\text{er}}$  befoor

$\text{ἐνοχος τῇ}$   
 $\text{κρίσει}$   
 $\text{ἐνοχος συνε-}$   
 $\text{δρίψι}$

\* "But I saí vnto iow, whosoever is angri with his broother," &c. is here omitted by Cheke.

th'aulter, and first go and be agreed with ý broýer and ýen cōm and offer ý gift. Fal into favor again with ý<sup>n\*</sup> whijlst ýow art yet in ýi iornej with him, lest ýi enmí deliver ý to ý iugē, and ýe iugē deliuer ý to ý officer, and ýow be thrown in prison. J tel ý trulí ýow schalt not go forth whil yow hast paid ý'uttermost ferýing. κοδράνην

Ye have herd it hath been said to old men. Thow schalt not cōmit advoutrí. But J sai vnto yow ý who-soever looketh on a woman to desíjr her hath in his hert cōmitted advoutri with her. Jf ýi right eie hinder ý, pluck it out and cast it from ý. For it is pfitabil for ý ýoon of ý members perisch and theerbi ý hool bodi be not thrown into hel. Jt is said ý whosqever divorceth his wife let him give her á diuorsment bil. But J sai vnto yow whosoever divorceth his wife, except it be for fornicōns cause, doth mak her an adulterer, and whosoever marieth her diuorced cōmitteth adulterí.

Again ye have herd it hath been said to old men thow schalt not forsware, but ýow schalt pform ý ýow hast sworn vnto ý L. But J sai vnto yow sweer not at al, nother bi heaven, for it is godds seet, nor bi ý earth for it is ý footstool of his feet, nor bi Jerusalem for it is ý Cítee of ý greet king nor bi ý hed for ýow canst not maak on heer whijt or black. But let ýour talk be ye ye naí naí. ý ý is moor ýen ý<sup>s</sup>. cōmeth of ý'evel. ἐκ τοῦ πονη-  
ροῦ

Ye have hard it hath been said an eie for an eie and á toth for á toth. But J saí vnto yow, do not withstond evel. But whosoever giveth ý a blow on ý right cheek, torn ý'other to him, and let him ý wold sue ý at ý law and taak awai ý coot let him have ý gown also. And who wold drive ý on a mile, go two with him. Giue him ý asketh ý, and withdraw not ýself from him ý wold borow of ý. χίτων. ἡμά-  
τιον

Ye have herd it hath been said, ýow schalt love ý

\* with ý<sup>n</sup> enmí.

neighbour and haat y<sup>n</sup> enmíe. But J sai vnto yow love yo<sup>r</sup> enmies. Bless y<sup>m</sup> y<sup>t</sup> curs yow, do good to yem y<sup>t</sup> haat yow, praise for y<sup>m</sup> y<sup>t</sup> wold conquerr yow and psequit yow, y<sup>t</sup> ye mai be y<sup>t</sup> Childern of your father which is in heaven, bicause he maketh his s<sup>o</sup>n to rise on good and bad, and sendeth rain on iust and uniust. Jf yeerfoor ye love thoos y<sup>t</sup> love yow, what reward have yow, do not tollers so, and if ye enbrace yo<sup>r</sup> brothern onelí what excellent thing do yow, do not tollers so. Be yow y<sup>r</sup>foor pfight as your fa<sup>y</sup>er in heven is pfight.

τελῶναι

### ŷ 6. Chapter.

TAak heed ye bestow not yo<sup>r</sup> almes afoor men, to be seen of yem. For if ye doo ye have no reward of yo<sup>r</sup> father which is in heeven. When y<sup>o</sup>w givest y<sup>n</sup> almes y<sup>r</sup>foor, blow not a trompet afoor y<sup>t</sup>, as hy-  
 hypocrites be y<sup>e</sup>i, who plaí one part, and be far vnlike y<sup>t</sup> y<sup>e</sup>i plaí. and y<sup>e</sup>i y<sup>r</sup>foor y<sup>t</sup> pretend holines outwardlí, and masck y<sup>m</sup>selves like Christians and march in deed devillischlí, be wel called hypocrites.  
 y<sup>r</sup>foor, blow not a trompet afoor y<sup>t</sup>, as hypocrites do in Synagogs and in streets y<sup>t</sup> y<sup>e</sup>i maí receive glori of men. Trulí J saí vnto yow, y<sup>e</sup>i have received y<sup>r</sup> reward. But when y<sup>o</sup>w givest y<sup>n</sup> almos let not y<sup>t</sup> left hand know what y<sup>t</sup> right hand doth, y<sup>t</sup> y<sup>t</sup> almos maí be secreet, and y<sup>t</sup> fa<sup>y</sup>er which seeth it secret wil reward y<sup>t</sup> abroad.

And when y<sup>o</sup>w praíest, be not lík y<sup>t</sup> hypocrijts. for y<sup>e</sup>i love to stond and praí ín Synagogs and corners of y<sup>t</sup> streets, y<sup>t</sup> y<sup>e</sup>i mai be seen of men. Trulí J saí vnto yow, y<sup>e</sup>i have received y<sup>r</sup> reward. But when y<sup>o</sup>w praíest enter in to y<sup>t</sup> closet and schit y<sup>t</sup> door and praí to y<sup>t</sup> fa<sup>y</sup>er secretlí, and y<sup>t</sup> fa<sup>y</sup>er y<sup>t</sup> seeth y<sup>t</sup> secreetlí, schal praí again, schal requite. praí rehers not in word on thing

ταμίον

αποδώσει.

βαττολογεῖν

oft. as  $\text{ý}$  heethn doo. For  $\text{ý}^{\text{e}}$  thínk  $\text{ý}^{\text{e}}$  schal be hard  
 bí  $\text{ý}^{\text{r}}$  long talk, be iow yeerfoor not lijk vnto yem. For  
 iour fayer knoweth wheerof ye have need, befoor yow  
 ask him. Prai yow yeerfoor on  $\text{ý}$ is wijs. Our faýer  
 which art in heaven halowed be  $\text{ý}$  name,  $\text{ý}$  kingdoom  
 cōme,  $\text{ý}$  wil be doon in earth as it is in heven, give  
 vs  $\text{ý}$ is daí our daílí breed. And forgive vs our detts  $\epsilon\pi\iota\omega\sigma\iota\varsigma$   
 as we forgive  $\text{ý}^{\text{m}}$   $\text{ý}$  be our dettors, and lead vs not into  
 tempting, but deliver from  $\text{ý}$  evel. For thijn is  $\text{ý}$  king-  
 doom,  $\text{ý}$  powr, and glorie for ever and aí. Ameen.  
 For if ye forgiue men theer fauts, your heavenli faýer  
 wil forgive yow, if ye do not forgive men yeer fauts, yo<sup>r</sup>  
 faýer wil not forgive yow yowrs.

When ye fast be not lowring lijk hypocrijts. for  $\text{ý}^{\text{e}}$   $\sigma\kappa\upsilon\theta\rho\omega\pi\acute{o}\iota$   
 alter  $\text{ý}^{\text{er}}$  faces  $\text{ý}$   $\text{ý}^{\text{e}}$  maí appeer to men, to be fasters. But  $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omicron\upsilon\sigma\iota$ .  
 when  $\text{ýow}$  fastest anoint over  $\text{ý}$  hed, and wasch  $\text{ý}$  face,  
 $\text{ý}$   $\text{ýow}$  maist not appere to men to fast, but secretlí to  $\text{ý}$   
 faýer, and  $\text{ý}$  faýer which seeth  $\text{ý}$  secretlí wil reward  $\text{ý}$   
 openlí.

Hord not yourself vp greet hoords on  $\text{ý}$  earth, wheer  
 nother moth nor rust can wast  $\text{ýem}$ , and wheer theeves  $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\epsilon\iota$   
 maí dig vnto  $\text{ýem}$  and steel  $\text{ýem}$ . But hoord yourselves  
 hoords in heaven, wheer noýer moth nor rust can wast  
 $\text{ýem}$ , and wheer theves can not dig vnto  $\text{ýem}$  nor steel  
 $\text{ýem}$ . For wheer your treasur is  $\text{ýeer}$  be your harts.

The eie is  $\text{ý}$  candel of  $\text{ý}$  bodí, if theerfoor  $\text{ýn}$  eie be  $\lambda\acute{o}\chi\nu\omicron\varsigma$   
 cleen al  $\text{ý}$  hool bodí wil be lightsom, But if  $\text{ýn}$  eie be not  
 wel, thi hool boodí wil  
 be darksōm. Jf  $\text{ýeer-}$   $\acute{\alpha}\pi\lambda\acute{o}\upsilon\varsigma$ , clene, vnmixt, as clene  
 foor  $\text{ý}$  light within  $\text{ý}$  wheet, cleen barlí  $\text{ý}$  hath no  
 be darknes, how much oýer thing mixt withal.  
 schal  $\text{ý}$  derknes itself  $\pi\acute{o}\nu\eta\rho\omicron\nu$  heer is  $\text{ý}$  hath sūme  
 be. foule disease or impedimēt in it.

No man can serve ij  
 Masters. For oýer he schal haat  $\text{ý}$  on and love  $\text{ý}$  oýer  
 or els he schal cleeve to  $\text{ý}$  oon, and despise  $\text{ý}$  other.

ye can not booth serve god and Māmon. Th<sup>eer</sup>foor J

ψυχῇ

serving is to make our cheef end of al doinges to belong to such á mans or thinges encrease and estate, when y<sup>een</sup> ani thing is pñcipallí doon to such end, is y<sup>n</sup> y<sup>i</sup> thing served. Wheerfor vsing and right occupijing of thinges maketh no service vnto y<sup>m</sup> but when we maak yem our chief and pñcipal end.

ἐργαζο-

sai vnto yow, be not thoughtful for yowr life. what ye eat or drink, nor for yowr bodí what ye put on. Js not yo<sup>r</sup> life of moor valew y<sup>en</sup> food, and your bodí y<sup>en</sup> clothing. look apón y<sup>i</sup> birds of y'aier. Theí sow not, y<sup>i</sup> reep not, y<sup>i</sup> gayér not into y<sup>eer</sup> garners, and yowr hevenli faýer fedeth yem. Be

not yow much better yen yeí. Which of yow bi aní thought taking can put an half yard mete to his haight. And whi be ye thoughtful, for cloýing. learn how ye lilies of y<sup>e</sup> feld encrease, y<sup>i</sup> labor not, y<sup>i</sup> spin not, and yet J sai vnto yow, y<sup>i</sup> Salomon in al his glori<sup>r</sup> was not cloýed lijk on of yees. And if god doth clooth y<sup>e</sup> gras of y<sup>e</sup> ground, y<sup>i</sup> y<sup>s</sup> daí is, and to morow is cast into y<sup>e</sup> furneis, how much moor ye smalfaiethed men, wil he cloý yow. Be not thoughtful y<sup>eer</sup>foor, saieng what schal we eat, or what schal we drink, or what schal be cloýed withal. For y<sup>e</sup> heýen looketh for yees things. for yo<sup>r</sup> hevenli faýer knoweth y<sup>e</sup> ye need al y<sup>ees</sup> thinges. But seek first for y<sup>e</sup> kingdoom of god, and his rightuousnes, and al yees thinges schal be p<sup>ro</sup>vided for yow besides. Be not thoughtful y<sup>eer</sup>foor for to morow, for let to morow taak thought for itself. Euerí dai hath inough adoo with her own trouble.

προστεθήσε-  
ται

κακία

## ƿ 7. Chapter.

Juġe not ƿ ye be not iuġed, for with what iuġment ye iuġe, ye schal be iuġed again, and with what measure ye measure, ye schal be measured again. Whí doost ƿow see á moot in ƿ broȳers eie, and canst not spí a beam in thijn own. or how can ƿow sai to ƿ broȳer. Hold stil J wil pluck out a moot of thijn eie.\* Thow hypocrite take awaí ƿ beem first out of thijn eie, and ƿen maist ƿow see to take awaí á moot out of ƿ broȳers eie.

Giue not ƿ holi to dogges, nor throw not your mar-  
garites befor swijn, lest ƿ<sup>ei</sup> treed ƿ<sup>m</sup> down with ƿ<sup>er</sup> feet, μαργαρίτας  
and torn back on ƿow, and al to teer ƿow.

Ask and it schal be given ƿow, seek and ye schal find, knock and ye schal have it opend vnto ƿow. For everí man ƿ asketh receiueth, and he ƿ seketh findeth, and he schal have it opend vnto him ƿ dooth knock. What man is ƿeer among ƿow, who wil give his sōne á stoon, if he ask him breed, or wil give him á serpent if he ask \*οφις  
him fisch. And if ƿow being evel men do know to give ƿo<sup>r</sup> childern good giftes, how much moor wil ƿo<sup>r</sup> faȳer in heaven, give good things to ƿ<sup>m</sup> ƿ ask him. Al things ƿeerfoor ƿ ye wold men schold do to ƿow, do ƿow vnto ƿ<sup>m</sup>. This is ƿ law and ƿ propheetes.

Enter in bi a narrow gaat, For ƿ gaat is wijd and ƿ wai brood, ƿ leadeth to destruction, and maní goeth in theerbí. And ƿ gaat is narrow, and ƿ wai streight ƿ ledeth to life, and few ƿ<sup>er</sup> be ƿ find it.

Taak heed of fals ƿpheetes which cōm to ƿow in scheeps garments, and inwardli ƿ<sup>ei</sup> be ravening wolves. Bi ƿ<sup>er</sup> frut schal ye know ƿ<sup>m</sup>. Do men gaȳer of thoorns ἀκανθών

---

\* Cheke has here omitted "and behold ƿ<sup>e</sup> beem in ƿ<sup>in</sup> own eie."

τριβόλων  
σαπρὸν

graaps, or figges of briers. So everí good tree bringeth forth good frute, And everí rotten tree bringeth forth evel frute. A good tree can not bring forth il fruit, nor a rotten tree good fruut. Euerí tree y bringeth not forth good fruut, is cut down and cast into y fier. ye schal yrfoor know yem bi yer fruits. Not everi y saith vnto me L. L. schal enter into y kingdoom of heaven, but he y dooth my fathers wil which is in heaven. Mani schal sai vnto me on y dai L. L. have we not in thi naam pphecied, have we not in thi name cast out devels, have we not in thi name doon mighti thinges. Then schal J confess vnto y<sup>m</sup> J never knew yow. Go from me ye workers of vnlafulnes. Whosoever yerfoor heereth mi words, and doth y saam J wil lijkin him to a wise man which hath bilt his hous on a rock, And yer fel a greet schower, and y rivers cam down, and y windes blew and bet apon y house and it fel not for it was groundwrought on a rock. And everí man y hereth y<sup>es</sup> wordes of mijn and doth yem not schal be lijkend to á foolisch man which hath bijlt his hous on y sand, and yer fel a greet schower, and y rivers cam down, and y wijnds blew, and bet against y hous and it fel, and the fal yeerof was greet.

φρόνιμος

And when Jesus had ended thees words, y people weer astonished at his teching. For he taught yem as on y had autoritee, and not as y scribes did.

### ÿ 8. Chapter. ·

προσεκύνει.

AND when he cām from y hil yer folowd him a greet companj of men, and lo á leper stood, and boud himself to him and said L. if yow wilt yow maist clens me, And Jesus stretched forth his hand, and touched him and said. J wil. be thow clensed. And bí and bí his lepernes was clensed. And Jesus said vnto him, look yow tel no man. But go y wais schew yself to y priest. And offer



þ<sup>i</sup> gift which Moses cōmanded to be given þ<sup>i</sup> þ<sup>i</sup> might  
beer witness yēerof.

As Jesus cam into Capernaum, yēer cam an hunderder  
vnto him and sued vnto him on this sort. Sir mi servant παῖς  
lieth sick in mi house of þ<sup>i</sup> palsej, grevousli tormented.  
And Jesus said vnto him. I wil cōme and heel him.  
And þ<sup>i</sup> hunderder answerd him with þ<sup>e</sup>s wordes. Sir J  
am not á fit man whoos house ye schold enter. Saí ye  
onlí þ<sup>i</sup> word and mi servant schal be heeled. For I am  
a man vnder þ<sup>i</sup> power of oýer, and have soldiers vnder-  
neth me, and J sai to þ<sup>s</sup> soldier go and he goeth, and to  
an other cōm and he cōmeth, and to mi servant do þ<sup>s</sup>  
and he doth it. Jesus heering þ<sup>s</sup> marvelled and said  
to þ<sup>m</sup> þ<sup>i</sup> folowed him. Trulí J sai vnto yow, J have  
not found so greet faith no not in Jsrt. But J sai vnto  
yow þ<sup>i</sup> mani schal cōm from þ<sup>i</sup> Est, and þ<sup>i</sup> West, and  
schal be set with Abraham Jsaak and Jacob in þ<sup>i</sup> king-  
doom of heaven, but þ<sup>i</sup> childern of þ<sup>i</sup> kingdoom schal be  
thrown in to outward darknes, yēer schal be wepíng and  
gnasching of teth. And Jesus said to þ<sup>i</sup> hunderder, go þ<sup>i</sup>  
wais and as þ<sup>i</sup>ow belevedst, so be it vnto þ<sup>i</sup>. And his  
servant was heeled even in þ<sup>i</sup> saam howr.

And Jesus cam in to Peters hous, and saw his moother  
in law laid down and sick of þ<sup>i</sup> axess, and he touched πυρετος  
her bi þ<sup>i</sup> hand and þ<sup>i</sup> axes left her, and sche roos and  
served them.

And late in þ<sup>i</sup> evening þ<sup>i</sup> brought him mani þ<sup>i</sup> was de-  
velled, and with his word he cast out þ<sup>i</sup> sprits, and healed  
al þ<sup>i</sup> weer il at ease, þ<sup>i</sup> Jsaíe þ<sup>i</sup> pphets wordes which he  
spaak might be fulfilled. He hath taken our weaknes  
on him, and hath born our sickness.

And Jesus seing much resort about him cōmanded  
yem to go to ye fur side of þ<sup>i</sup> water. And on of þ<sup>i</sup> Scribes  
cam and said vnto him. Master J wil folow þ<sup>i</sup> whíyer-  
soever þ<sup>i</sup>ow goost. and Jesus said vnto him, Foxes hath

děns, and ý birds of ý'aier hath nests, but ý sōn of man hath not wheer he mai lai his hed.

And an oýer of his disciples said vnto him. Sir suffer me first to depart, and burí mi fayer. And Jesus said vnto him folow me and let ý deed burí ýeer deed.

πλοῖον

And after he enterd into á boot his díscipils folowed

him, and lo ýeer was á greet

μαθηταὶ

his scholers, which lerne of hím, and be taught<sup>eer</sup> p̄fession, and ýoos we call discipils.

stoorm on ý see, in so much ý ý boot was coverd with ý waves. He slept. And his discipils cāme and raised him, and said. L. save vs we pe-

rísch. And he said vnto ýem, ye smalfaithd whi be ye aferd. ýen he roos and rebuked ý windes and ý see, and ýeer was á great calm. But ý men ýeer marveled and saied. What maner of man is ý<sup>s</sup> ý winds and see obeý him.

χαλεποὶ

And after he was cōme on ý other side into ý gerge-seens contree, ý<sup>eer</sup> mett hím ij devels, cōming forth from ý graves, verí fiers men, so ý no man cold pas ý waí, and lo ý<sup>ei</sup> cried and said, what haav we to do with ý Jesus ýow sōn of god. Cārest ýow hither afoor hand to torment vs. And ýeer was a good waí from ý<sup>m</sup> an herd of mani swijn feeding. And ý devels desird him saieng. Jf ýow cast vs forth suffer vs to go into ý<sup>e</sup> heard of swijn. And he bad ý<sup>m</sup> goo. And ý<sup>ei</sup> went forth, and went into ý herd of swijn. And lo ý hool heerd of swijn set on ý<sup>eer</sup> waí bí an hedlong place in to ý see, and died in ý waters. And ý swijnherds fled and cāme into citee, and told ý<sup>m</sup> ý<sup>e</sup> hool matter, and what taking ý develleds weer in. And loo ý hool citee cam forth and met Jesus, and after ý<sup>ei</sup> had seen him ý<sup>i</sup> desired him ý he wold depart out of ý<sup>eer</sup>oos coosts.

ὠρμησε  
κατὰ τῆς  
κρημνῆς

## § 9. Chapter.

AND he went in to á boot, and passed over, and cãm πλοῖον  
 into his own cítee, and lo  $\bar{y}^i$  brought him á palsied, bed-  
 reed, and Jesus seing  $\bar{y}^e$ er faith said to  $\bar{y}$  palsied, be of  
 good cheer sôn  $\bar{y}$  sînes ar forgiven  $\bar{y}^e$ . And lo certain  
 of  $\bar{y}$  Scribes said within  $\bar{y}^m$ selves. This man blasphe-  
mith. And Jesus seing

theer minds said. Whi  
 do yow think evel in  
 yo<sup>r</sup> hartes. whi<sup>y</sup>er is  
 it easier to saí  $\bar{y}$  sîns  
 be forgiven  $\bar{y}$ , or to saí  
 rijs and walk. But  $\bar{y}$   
 yc mai know  $\bar{y}$   $\bar{y}$  sôn  
 of mán hath power to forgi<sup>v</sup> sîns on  $\bar{y}$  earth.  $\bar{T}$ hen said  
 he to  $\bar{y}$  palsied. Rise  
 take  $\bar{y}$  bed and go to  
 $\bar{y}$  house. And he roos  
 and went to his hous.  
 And when  $\bar{y}$  resort saw  
 this  $\bar{y}^e$ i marveild, and  
 gave glóri to god, who  
 had given sich power  
 to men.

*βλασφημεῖν*, is to speek il and  
 odious wordes, not fit to be  
 cõmuned bi sich a man as pre-  
 sumeth to talk what he list, of  
 malice, stubbornes, affection or  
 ignorans.

*ἵνα δε.* A figure of vehemencie  
 wheer  $\bar{y}$  half sentence is left  
 out to be vnderstond, thei cal  
 $\bar{y}$  figure in greek —————  
 As he wold have put to, see  
 what J wil doo.

And as he passed bí, he saw á man sitting at  $\bar{y}$  tol-  
 booth whoos naam was Matthew, and he saith vnto  
 him folow me, and he roos and folowd him. And it  
 cam to pass, as he was set in  $\bar{y}$  hous, lo ma<sup>n</sup>i tollers and τελωναι  
 siners sat down also with Jesus and with his discipils.  
 The pharisais seing  $\bar{y}$ is said to his discipils. Whi doth  
 yo<sup>r</sup> M<sup>r</sup>. eet with tollers and sîners. And Jesus heering  
 $\bar{y}$ is said vnto  $\bar{y}^e$ m,  $\bar{y}^e$  strong have no need of á phisition,  
 but  $\bar{y}^o$ os  $\bar{y}$  be il at ease. But go ye and lern what  $\bar{y}$ <sup>is</sup>

*θυσία*. is such beests as god appointed in *ý* old law to be brought to *ý* temple, slain and offerd to him, for diuers causes, and especialli which *ý*<sup>e</sup> leest considerd, to have Christes bloud sched and death in memorí, and *ý*<sup>er</sup>bi to lern to worschip Christ, as a redemer, and to kepe his cō-mandments, as dutí and true servíce, and not as deserts. wheerbí it appeareth how necessarí it is to vse neighbourlí workes of charítee, rather *ý*<sup>n</sup> to appoint *ý* greet part of our p̃fession, in sacramental ýnges, ordeind for certain godlí purposes and not for dailí exercises. this word for *ý* true torn of *ý* greek mai be called a slaughter, and for *ý* latin mai be called an holigaf.\*

put not new wijn in old bottels, for if *ý*<sup>i</sup> doo *ý* bottels breek, and *ý* wijn rüneth out and *ý* bottels be marred. but *ý*ei put new wijn in new bottels, and so booth be saved. Ashe was *ý*us talkíng, lo á certain ruler cam and bowed down to him saieng. Mi doughter is latelí deed. Cōme and lai *ý* hand apon her and let her lijv. And Jesus roos and folowed him and so did his discipils. And lo á certain woman which had twelf year togíyer *ý*e bloodí flux, cām behind him and touched *ý*e hēn

meens. J wil have mercie and not sacrifice. For J cam not to cal iust men but sīners to repentans. Then cam Joans disciples to him saieng, whí do we and *ý* pharisais fast much, but *ý* discipils fast not. And Jesus said vnto *ý*em. Can *ý* wedding childern moorn so long as *ý* bridegroom is with *ý*em. *ý* dais schal cōm when *ý* bridegroom schal be taaken from *ý*em, and *ý*en schal *ý*ei fast. No man doth lai on a patch of an vn-fulled ragg on an old garment, for it taketh awai *ý* hoolnes of *ý* garment, and it is wors when it is cut. Nor *ý*ei

---

\* holigaf, i. e. holy gift, holy tribute.

of his garment. For sche said to herself Jf J touch oneli his cote J schal be safe. Jesus torned and saw her, and said, Be of good cheer doughter ý faith hath saved ý. And ý woman was safe from ý tijm forward.

And Jesus when he cam in to ý rulers hous, and saw ý<sup>er</sup> ý minstrels and ý compani about ý<sup>er</sup> much troubled he said vnto ý<sup>m</sup>. go forth, For ý<sup>s</sup> maid is not dead but on sleep, and ý<sup>i</sup> laught at him. And when ý throng was put out he cam in and took her bí ý hand, and ý maid roos. And ý faam heerof went thorough ý hool contree.

And as Jesus passed from ý<sup>ns</sup> theer folowed him two blind men crieng and calling. pítí vs ýou Son of Dđ. when he cam into ý house ý blind cām vnto him and Jesus said to ýem. Belev ye ý J am abil to do ýis. Tfei said vnto him, ye Sir. He touched ýen ýeer eies and said, Be it vnto yow according to your faith, and ý<sup>er</sup> eies opend. And Jesus charged ýem saieng. look ý no man know it. And ýei went forth, and spreed his naam abrood thorough ý hool contree.

As ý<sup>i</sup> weer going awái ý<sup>i</sup> brought him á domb, and á develled man, and after ý devel was cast out, ý dōm spake, and ý peopil marveld and said. This was never seen in Jsrt befoor. ý Pharísais said. He casteth out bi ý chief devel. And Jesus went about al ý citees and villages teching in ý<sup>er</sup> Synagoogs and preching ý gospel of ý kingdoom, and heeling al siknes and al ý weeknes among ý peopil. And seing a greet compani ý<sup>er</sup> had pítí on ý<sup>m</sup>, bicaus ý<sup>i</sup> weer fainted and scaterd lijk scheep, who hath no scheepherd. Then saith he to his discipils. ý hervest is great, and ý woorkmen few. Prai ý<sup>er</sup>foor ý L. of ý hervest, ý he mai thrust forth his workmen into ý hervest.

αὐλητάς

ἐνεβριμήσατο

κώμας

ἐκλελυμένοι

## ÿ 10. Chapter.

AND when he had called his twelf discipils he gave <sup>ÿ<sup>m</sup></sup> authoritee again vncleen sprites to throw <sup>ÿ<sup>m</sup></sup> out, and to heel everi siknes and febelnes. <sup>ÿ</sup> xij Apostols naams weer yees. <sup>ÿ</sup> first Simon which was called Peter, and andrew his broýer. Jaams <sup>ÿ</sup> son of Zebedaí and Joań his broýer, Philip and Bartholomew, Thoomas and Matthew <sup>ÿ</sup> toller, Jaams Alphais sōn. and lebbái who was called Thaddaí, Simon Chananijt and Joudas Jscarioot <sup>ÿ</sup> betraid him. Thees xij Jesus sent from him and gave

μαλακίαν

ἀπίστωλεν

<sup>ÿ<sup>m</sup></sup> thus in charge. Go not abroad among <sup>ÿ</sup> heýen, nor cōm not in ani of <sup>ÿ</sup> Samaritans citees but goo raýer to <sup>ÿ</sup> .lost schepe of Jsrls hous. And in yo<sup>r</sup> going about prech vnto <sup>ÿ<sup>m</sup></sup> yús. <sup>ÿ<sup>c</sup></sup> heavenliking-doom is at hand, heel <sup>ÿ</sup> feble, clens <sup>ÿ</sup> lepers, raíse <sup>ÿ</sup> dead, cast out devels, freeli ye have receiued freeli give <sup>ÿ</sup> saamagaín. Noýer posses yow gold, nor sílver, nor brass about yow, nor scrip to iornej with, nor ij coots, nor schoos, nor walking staavs. For <sup>ÿ</sup> workman is worýi his food. But whatsoever cití yow enter into serch whiýer <sup>ÿ<sup>ee</sup></sup> be aní worý man in it and remain with hím til ye go out of <sup>ÿ</sup> saam. When ye enter into aní hous, salut it and if it be worý, yoor good speed schal rest ýeeron, if not, yo<sup>r</sup> good speed schal retorn to yow again, and who-soever receiueh yow not, nor heereh yo<sup>r</sup> wordes, go out

ἀσπίσασθε  
ἐν ῥήνῃ

of  $\dot{y}$  hous or cíti, and schaak of evn  $\dot{y}$  dust of your feet.  
 J saí trulí vnto yow, Jt  
 schal be moor suffer-  
 abil in  $\dot{y}$  dai of iug-  
 ment to  $\dot{y}$  land of So-  
 dom and gomor,  $\dot{y}^n$  to  
 $\dot{y}$  cíti.

lo J send yow as  
 scheep among  $\dot{y}$  mid-  
 dest of wolves. Be

yerfoor wijs as serpents and plain as doovs. Taak  $\delta\phi\epsilon\iota\varsigma$   
 $\acute{\alpha}\kappa\epsilon\rho\alpha\iota\omicron\iota$   
 ye heed of men. For  $\dot{y}^i$  wil bring yow into  $\dot{y}$  council  
 houses, and in  $\dot{y}^{er}$  synagoogs  $\dot{y}^i$  wil scourge yow. and  
 ye schal be brought

to rulers and kinges  
 for mi caus, \*and so  
 schal ye witnes me to  
 yem and to ye theýen.

And when ye be  
 brought befoor yem be  
 not thoughtful how or  
 what ye speak. For  
 it schal be geven yow  
 even in  $\dot{y}$  saam hour  
 what ye schal saí. For  
 yow speak not yén,  
 but yo<sup>r</sup> faýers sprit is  
 $\dot{y}$  which speeketh in

taak not so much awaí of  $\dot{y}^{ers}$   
 with yow as is lest and vilest  
 and cōmunest, but be out of  
 $\dot{y}^{er}$  dangers, even give yem  $\dot{y}^{er}$   
 dust again which vnsought for  
 and vndesired, cōmunlí lighteth  
 on yow.

$\sigma\upsilon\nu\acute{\epsilon}\delta\rho\iota\omicron\nu$  is  $\dot{y}^{er}$  council hous,  
 for in council and debating of  
 maters men wer wont to sitt, as  
 $\dot{y}$  servantsaid preteli in  $\dot{y}$  poet, ‡  
 J am moor wijs a great deal  
 when I sit. and yeerfoor Jug'es  
 cōmunlí sitteth in giving  $\dot{y}^{er}$   
 sentences, and yeer sitting  
 places be yeer council houses.

\*  $\epsilon\iota\varsigma \mu\alpha\rho\tau\rho\rho\iota\omicron\nu$ . A greet com-  
 fort to  $\dot{y}$  faithful,  $\dot{y}$  when  $\dot{y}^i$   
 be trobled and vexed of  $\dot{y}$   
 world, and yeerbí feer  $\dot{y}$  gods

‡ The poet referred to is Plautus; and the passage is found in the Mos-  
 tellaria. Act v. Sc. 1, l. 53, 54.

"THEUROPIDES. Surge dum huc: est consulere igitur quiddam quod  
 tecum volo.

TRANIO. Sic tamen hinc consilium dederò: nimìò plus sapio sedens."

See also Cicero, Orat. pro A. Cluentio, c. xxxviii. " — a quibus si  
 qui quæreret, sedissent ne iudices in C. Fabricium, sedisse se dicerent."

word schal not go forward but be slaunderd, it cōmeth to pas far contrari to yēer looking to, and it is told y̅ moor and y̅ boldlier, and yerfoor often tijms psuadeth y̅ governors as it did in á maner king Agrippa. an other comfort y̅ y̅<sup>i</sup> bi y̅<sup>s</sup> be not ponisched but occupied to schew y̅<sup>er</sup> doctrijn y̅ constantlier, and yerfoor pleas god, when ye world thinketh such miserable and forsaken men be despised of god.

† τοῖς ἔθνεσι. y̅ Jues called al men besid y̅<sup>m</sup> selves sūmtíme grecians, but cōmunlí heýen. Euen as y̅ ægyptían and y̅ grecian called everí contree in despite beside yēer own barbarous. y̅ romans called all oýer externos. y̅ germans and our old Saxons called y̅ lijk welsch men. We now cal yem strangers and outborns, and outlandisch.

οἰκίακος

yem not yerfoor. For y̅<sup>er</sup> is nothing coverd, which schal not be disclosed, nor no hiden thing y̅ schal not be known. Sai iou in y̅ light, y̅ J tel iou in ye dark, and y̅

κηρύσσετε

κήρυξ is á cōmun criar in iugēments, whoos voices lightlí be greet of yemselves and bi exercise maad greater, and lijk wijs

yow. On broýer schal betraí an oýer to deeth, and y̅ faýer lijkwijs y̅ child. And y̅ childern schal stirr again y̅<sup>er</sup> faýers and be causers of yēer deeth. And for mí naams saak schal ye be hated of al men. But he y̅ wil abide vnto y'end schal be saaf. When yei pursue iou in yís citi fli vnto an oýer. Trulí J sai vnto iou, yow schal not have doon yo' circuit of y̅ citees of Jsrt befoor y̅ ye son of man cōm. Yeer is no discipil aboov his techer nor servant aboov his M'. Jt is sufficient for y̅ discipil to be as his techer was, and ye servant as his M' was. Jf yei cal ye good man of ye hous beelzeboul, hou much moor wil y̅<sup>i</sup> cal y̅ meíní so. Fear

is told iou in iour ear, speek it aloud in houses. Fear not yem y̅ kil y̅ bodí and be not abil to kil y̅ soul.



Fear him faýer which  
is abil to destroe in  
hel booy iour bodí and  
iour soul. Be not two  
sparows sold for á far-  
ying, and noon of yem  
schal fal to y ground,  
without iour faýer.

in war y heralds be called *κήρυ-  
κες*, whoos dutí is, as y oýer  
mans also boldlí and loud to  
saí y which y<sup>i</sup> be bidden. vnto  
y which y'euangelist heer look- *ἀσάριον*  
eth vnto when he vseth y<sup>s</sup> word  
*κηρύξατε*.

And al y heers of iour heds be nombred, fear not yeer-  
foor. for ie be better yen mani sparows. Everí on yer-  
foor y wil acknouleðe me befoor men, J wil acknouleðe  
him befoor mi faýer which is in heavn. and whoso ever  
denieth me befoor men, J wil also denie him befoor mi  
faýer which is in heavn. Think not y J cōm to set y  
earth at peace but at warr. J cām not to bring peas but  
war. For J cam to diuijd á man against his faýer, and y *μάχαραν*  
doughter against y moýer, and y doughter in law, against  
her moýer in law, and a mans oun houshold be enmies  
to him. He y loveth his faýer or his moýer aboov me is  
not worý me. And he y loveth his sōn or his doughter  
above me is not worý me. And he y taketh not his  
cross and folowth me is not worý me. He y gaineth his *ἐθρῶν*  
lijf schal loos it, and he y looseth his lijf for mi caus  
schal gain it. He y receiveth iou receiveth me, and he  
y receiveth me receiueth him y sent me. He y receiveth  
a propheet for y p̃pheets saak  
schal receiv y reward for a p̃pheet. y he is a p̃pht.  
He y receiveth á iust man for  
y iust mans saak schal receiv y  
reward for a iust man. And who-  
soever giueth on of yees litil ons  
a cup of water oonlí for y discipils  
saak, Truli J sai vnto yow, schal  
not lose his reward. y he is a iust man.

*ψυχρὸν* in greek  
and frigida in latin,  
signifie water, bi-  
cause it hath in  
drinking an excel-  
lencie of coldnes.

## ÿ 11. Chapter.

AND it cãm to pass when Jesus had ended his charge to his twelf disciples, he went from ÿens to tech and preech in ÿ<sup>e</sup>r citees. Joa<sup>n</sup> being in prison and heering Christs doings sent ij of his disciples with ÿis word vnto him. Art yow he ÿ<sup>i</sup> is to cãm, or look we for an oyer. And Jesus answerd on ÿis soort to ÿem. Go iour wais to Joa<sup>n</sup> and tel him what ye heer and see. ÿ blind seeth, and ÿ laam walketh, ÿ lepers be clensed, ÿ deef heereth, ÿ deed be raised, and ÿ beggars be gospeld. And happi is he which is not offended with me.

σκανδαλίσθη  
ἐν ἐμοί

After ÿei weer goon Jesus began to saí to ÿe compaini yeer of Joa<sup>n</sup>. what went ye to see in ÿ wildernes. A windschaken reed. But what went ye indeed to see. A man appareld in fijn cloying. But ÿeí ÿ go in fijn apparel be in kinges houses. But what went iow to see, a pphet. ye surlí J tel yow and moor ÿen a ppht. For ÿis is he of whoom it is writin. Lo J send mi messenger afoor ÿ, which schal prępaar ÿi wais befoor ÿ cōmíng. Trulí J sai vnto yow, among ÿem ÿ be born of women, yeer is noon rísin greeter ÿen Joan Baptist. Howbeit he ÿ is lesser\* in ÿ kingdoom of heevn is greeter ÿen he. From Joan baptists dais vnto ÿ<sup>is</sup> tijm† is straíghtlí extremlí orderd, and extreem men ÿ<sup>i</sup> catch it. For al ÿ pphets and ÿ law did forsaí vnto Joa<sup>n</sup>s tijm.

μαλακοῖς

ἄγγελος

βιάζεται  
βασταῖ  
ἀρπάσσει

And if ye wil so taak it he is Helias ÿ is to cãm. let him heer ÿ hath ears to heer. To who schal J liken ÿis kind. Jt is líjk chíldern ÿ sit in ÿ high

προφήται. be ÿ<sup>i</sup> whoom god enspired to declaar goddes dísplesur against sinful and disobedient men, and ÿ iust ponischmēt of sîn, and overthrow of sîners, and to comfort th'af-

γενεάν

\* See Cheke's note, ch. xxii.

† “ ÿ<sup>e</sup> kingdoom of heevn,” &c.

streets and speek to  
 ŷcerfelous and saí, We  
 have blooun our pipes  
 to yow, and ie have  
 not danced, we haav  
 moornd vnto yow, and  
 ie haav not wailed.  
 For Joań cām noyer  
 eating nor drinking,  
 and ŷei saí he hath á  
 devel. And ŷe sōn of  
 man cam eating and  
 drinking. lo \*ie ŷ<sup>is</sup> eater and ŷis wijndrinker, this tol-  
 lers and sinners freend. And wisdom is cleen rid from  
 her own childern. ŷen  
 began Jesus to rebuuk  
 ŷoos cities, in ŷe which  
 yeer had been doon  
 mani mightí things, ŷ<sup>i</sup>  
 ŷ<sup>i</sup> repented not. Wo  
 be to ŷ Corazin wo be  
 vnto ŷ Beethsaida, for  
 if so be it ŷoos mightí  
 thinges, which hath be  
 doon among you had  
 been doon in tyrus and  
 Sidon, ŷei wold have  
 repented in sackcloth and ashes a good while. But J

flicted chิร์ch and ponished bi  
 ŷ the world to be destroid, but  
 sifted onli bi god to be clen-  
 sed and encreased. But especiali  
 to schew of Christes birth, cō-  
 ming, death, rising again, and  
 of ŷ benefijt of his ransoming  
 and deliverance, and of ŷ go-  
 vernment of his spual Church.  
 ŷ trutorn wheerof is for-  
 schewers or forsaiers.

δεδικάιωται. cleen separated  
 and taken awai from ŷ Jues  
 her childern, who was not of  
 ŷ<sup>m</sup> regarded. For ŷ<sup>is</sup> word δι-  
 καῖσθαι is to be quite and  
 vtterli rid of ŷ iugment, wheer-  
 in á man stondesth as giltí, and  
 when sentence is qnes given  
 for him, he is cleen rid from ŷ<sup>t</sup>  
 thing and hath no moor to do  
 ŷeerwith.†

\* "and, lo ie, ŷei saí, ŷ<sup>is</sup>," &c.

† Cheke appears, from his note, to understand the word δικαίω to be used in its forensic sense, both here and in ch. xii. ver. 37. He has, accordingly, given a somewhat singular interpretation to this difficult passage. The word σοφία he evidently refers to the counsel of God or the doctrine preached by John the Baptist and our Saviour. By *her own childern* he implies that the Jews were appointed by God to be the inheritors of such wisdom, and to have it communicated unto them, first of all, from God. The Jews however, like rebellious children, sat in judgment, as it were, upon

sai vnto you it schal be moor sufferable in  $\hat{y}$  dai of iugment for tyrus and Sidoon  $\hat{y}$ en for iou. And  $\hat{y}$ ow Capernaum which hast been set vp aloft vnto heavn schalt be brought lou vnto hel. For if  $\hat{y}$ oos mightí things which have been doon in  $\hat{y}$ , had been doon in Sodom,  $\hat{y}^i$  wold have remaind to  $\hat{y}$ is dai. But J sai vnto  $\hat{y}$ ow it schal be moor sufferabil to  $\hat{y}$  land of Sodom in  $\hat{y}$  dai of iugmēt  $\hat{y}$ en to  $\hat{y}$ e.

At  $\hat{y}$  tijm Jesus answeerd and said. J must needs ó fa $\hat{y}$ er acknowle $\hat{g}$ e thanks vnto  $\hat{y}$ e ó l. of heavn and erth, which hast hiden  $\hat{y}^{es}$  thinges from wijs and wíttí men, and hast disclosed  $\hat{y}$  saam to baabs, ie\* and  $\hat{y}$  fa $\hat{y}$ er for sich was thi good pleasur heerin. Al thinges be delivred me of mi fa $\hat{y}$ er. And no man knoueth  $\hat{y}$  sōn but  $\hat{y}$  fa $\hat{y}$ er, nor noon knoweth  $\hat{y}$  fa $\hat{y}$ er but  $\hat{y}$  sōn, and he to whoom  $\hat{y}$  sōn wil discloos it. Cōm to me al  $\hat{y}$  labor and be burdeind and J wil eas iou. Taak mi iook on iou and learn of me for J am mild and of a lowlí hart. And ie schal find quietnes for yourselv̄es. For mi iook is p̄fitabil, and mi burden light.

χρηστικός

## $\hat{y}$ 12. Chapter.

AT  $\hat{y}$  tijm Jesus went on  $\hat{y}$  Sabboth daí,† thorough  $\hat{y}$  Corn. And his discíples weer hungri, and began to pluck  $\hat{y}$  ears and eat, †  $\hat{y}$  which we cal now Sater- and  $\hat{y}$  pharisais seing daí, was among  $\hat{y}$  Jues called  $\hat{y}$ , said vnto him. Io  $\hat{y}$   $\hat{y}$  Sabboth dai, as ye wold sai discíples do  $\hat{y}$  which

the counsel or wisdom of God, as manifested to them by John and in Christ. They pronounced it not to be of God. They acquitted it of all claims upon their attention. In fact, they disregarded both John, the forerunner of our Lord, and our Lord himself also. The wisdom of God therefore, says our Lord, according to Cheke's interpretation of this passage, is *quite and utterly rid, cleen separated* from, and rejected by the Jews, for whom, as children of the promise, it was primarily designed.

\* ie, yea.

is not laful to be doon on ŷ Sabbot dai. He said vnto ŷem have ye not herd what Dđ did, how he and ŷoos weer with him weer hongri, how he enterd ŷ hous of god, and eat ŷ schew bread, which was not laful for him nor his yeer to eat but ŷ priests onlí. Haav ye not red in ŷ law ŷ ŷ priests in ŷ tempil do break ŷ law, and yet be vnblaamd. But J saí vnto iou ŷ ŷ<sup>r</sup> is heer greater ŷen ŷ temple. But if ie knew

what it meaneth, J wil mercí and not sacrifice, ie wold not condċn ŷ fautles. for ŷ sŃn of man is lord of ŷ Sabbot.

And as he passed from ŷens he enterd into ŷeer Synagoog. And lo ŷeer was á man with a dri hand, and ŷ<sup>i</sup> asked him thees words. whiyer it was laful to heal on ŷ Sabbot dai, ŷ ŷ<sup>i</sup> might accuse him. But he said vnto ŷem. which of iou is yeer ŷ hath á scheep, and it fel on a Sabbot into ŷ pit, ŷ wold not katch him and taak him vp, and how nich better is á man ŷen a scheep. Jt is laful ŷerfoor on ŷe Sabbot dai to do wel. ŷen saith he to ŷe man hold out ŷí hand, and he held it out. And it was restoord again to be hool as ŷe oŷer. But ŷe pharisais went out and took counsel against him, ŷ ŷ<sup>i</sup> might destroí him. Jesus knowíng so much went from ŷem and a great compani of men folowd him, and he heald ŷem al and charged ŷem ŷei schold not bewrai him. ŷ ŷ word spooken bi Jsaí might be fulfilled.

ŷ resting dai, bicaus god theerin being ŷ seventh dai did rest from al his work which he had wrought and maad. And after Christes cŃmíng ŷ first Church vnderstanding ŷ true meaning of ŷ law and gods cŃmandments, did apoint ŷ ŷ Christen mens resting daí, wheerin not onli Christ was raised from ŷ dead, but also ŷ begíning of gods works was maad. knowing ŷ order of halowing ŷ restful daí to be godlí and necessary to be kept, but ŷ tijm and plaace ŷ<sup>e</sup>rof to be orderd bi discretion of good governors.

ὑπέτινα

Lo mi servant whoom I haav set forward, mi wel beloved with whoom J am wel pleased. J wil put mi sprijt on him, and he schal give iugment among y̅ heyen. He wil neyer strive nor crí, nor no man schal heer his voíce in y̅ streats. He wil not break á broused reed, and he wil not quench y̅ smooking week,\* vntil he maak right iugment have ye victori, and ye heyen schal hoop in his naam. y̅en was yeer brought to him a develd, blind and doom, and he healed him in so much y̅ y̅ blind and doom could speek and see. And y̅ resort of pepil weer amazed yeerwith and said. Js not yis ye son of dauid. And y̅ Pharísais heering yis said. yis man casteth not out devels but bi Beelzeboul pnce of devils. But Jesus seing yeer thoughts said vnto yem, Euerí kingdoom diuided within itself, is wasted, and everí citee and house diuided within itself, schal not stond. Jf Satan throw out Satan, he is diuided against himself. How y̅<sup>en</sup> schal his kingdoom stond. And if J cast out devels bi beelzeboul, wheerbí do yo<sup>r</sup> childern throw yem out. Thej schal yeerfoor be iour iuges. But if J cast out devels bí y̅ sprit of god, y̅en is gods kingdoom cōme to iou. For how can on enter into á strong mans hous, and taak awaí his houshold stuff, except he first bind y̅ strong man and after spoil his house. He y̅ is not with me is against me, and he y̅ gayrth not with me scatereth. J sai yeerfoor vnto iou y̅ everí faut and il speech schal be forgiven men, but y'il speech

ἐρημῶται

βλασφημία

---

\* “y<sup>e</sup> smooking week.” Cheke had originally written *flax*, but subsequently altered it to *week*. By *week* is meant *wick*, the wick of a lamp or candle. These wicks were usually made of the coarser fibres of flax; and accordingly we find, in the Greek, the material *λίνον* here used by metonymy for the thing made, *the wick*. The sense of *the smoking wick* is obvious; for every one knows how much smoke the expiring wick of a lamp or candle gives out when the flame is extinguished. The other expression, *the smoking flax*, is more strictly literal; but its meaning is not so apparent and obvious to the minds of common readers, for whom, more particularly, Cheke made this translation.

against ý holi ghoost schal not be forgiven men. And whosoever speketh ani word again ý sön of man it schal be forgiven him, but whosoever speeketh again ý holi ghoost it schal not be forgiven him noyer in ýs world nor in ý world to cöm. Oyer maak ý tree good and his fruit good, or maak ý tree evel and his fruit evel, for ý tree is known bi his fruit. ie ofspring of vipers how ἐχιδνῶν can iou being evel speek good things. For according to ý fulnes of ý hart ý tong speket. A good man doth bring forth good thinges of ý good stoorhous of his hart. and an il man bringeth forth il thinges of y'il stoorhouse of his hart. But J sai vnto yow ý men schal give an accompt in ý dai of iugment for everi idel word ýei speek. For bi ý wordes yow schalt be quitt, and bi ý words yow schalt be condēd. Then certain of ý Scrijbs and Pharísais vsed ýs talk vnto him. Mī we wold se sōm taken from iou. He answerd ýs vnto ýem. ýs evel and advouterous ofspring seekith á taken, but ýeer schal no taken but Jonas ý pphets taken be given to it. For even as Jonas was iij dais and iij nightes in ý whaals belí, so schal ý sön of man lí in ý earthes hart iij dais and iij nights. ýe men of Níneve schal rijs at ý iugment with ýis ofspring and schal condēn it, for ýei repented at Jonas preching and lo ýeer is greeter ýen Joonas heer. ý queen of ý south schal rijs at ý iugment with ýis ofspring and schal condēn it. For sche cam from ý earthis end to heer Solomoons wijsdoo, and lo ýeer is greater heer ýen Salomon was. When ýe vn-cleen sprit goeth out of a man he passeth bí drí places, and seeketh rest and findeth noon. ýen saith it J wil retorn to mi hous from whens J cam. he cōmeth and findeth it vndwelt in, swept, and trīmd. Then goeth he and taaketh to him seven devels moor wors ýen himself, and ý<sup>i</sup> go in togiyer and dwel ýeer, and ýe latter taking of ýs man is wors ýen ý first. Euen so schal it be with ýis kind.

δικοιωθήσῃ

γενεᾶ

σχολεύονται

γενεᾶ

ἀδελφοί

Whil he was yus speeking to y<sup>e</sup> compaini y<sup>e</sup> was y<sup>e</sup>er, lo his moyer and his kinsmen stood without and sought to speak with him. And a certein man y<sup>e</sup>er toold him, y<sup>i</sup> moyer and y<sup>i</sup> kinsmen stand heer without and seek to speak with y<sup>e</sup>. He said y<sup>e</sup>n to him y<sup>e</sup> told him y<sup>e</sup>. Who is mi mooyer and who be mi kinsmen. And he put out his hand toward his discipils and said. Ió heer mi moyer and mi kinsmen, for who soever doth mi faÿers wil who is in heaven he is mi kinsman and mi kinswoman and mi moyer.

y<sup>e</sup> 13. Chapter.

ἀκανθα

ON y<sup>e</sup> daí Jesus cõning from y<sup>e</sup> hous, sat bi y<sup>e</sup> see sijd, and much compaini was gayerd togiyer, in so much y<sup>e</sup> he went into á boot and set him doun y<sup>e</sup>er. and al y<sup>e</sup> hool companí stood on y<sup>e</sup> bank. And he spaak vnto yem much in biwordes and said. On a tijm y<sup>e</sup> souer went forth to soow, and whil he was in soowing sūm fel bi y<sup>e</sup> wais sijd, and y<sup>e</sup> birds cam and devourd it. and sōm fel in stooni places, wheer it had not much earth, and it cam vp bi and bi, bicaus it had no depth in th'earth, and when y<sup>e</sup> sōn was risen it was burnt vp, and bicause it had no root it dried vp. Oyer fel in y<sup>e</sup> brambels and y<sup>e</sup> brambels roos vp and chooked it. Oyer fel in y<sup>e</sup> good ground, and ielded fruit, sūm an hunderd, sum threescoor, sum thurtí. He y<sup>e</sup> hath ears to heer let him heer. And his discipils cām and said vnto him, whi doost y<sup>e</sup>n speak yus to yem bi biwordes. He answerd thus and said vnto yem. It is given to iou to know y<sup>e</sup> misteries of y<sup>e</sup> king-

doom of heaven, but to

á mysterí is a secret and an hiden thing, which ought not to be schewed abroad, and so it is called in greak, bi trutorn, for stopping of his mouth, y<sup>e</sup>

yem it is not given. For whosoever hath it schal be given vnto him, and he schal have plentí, but whosoever



ȳoos thinges, befoor ȳ speaking  
 wheerof a man ought to stop  
 his mouth, and specialli in ȳ  
 heaȳen godds religion as ȳings  
 vnfit to be told abroad, be  
 called mysteries.

hath not, ie even ȳ  
 which he hath schal  
 be taken from him.  
 And for this cause J  
 speek to ȳm bi biwordes  
 ȳ ȳ<sup>r</sup> seing see not, and  
 heering heer not nor

vnderstond not. And Esaí ȳ p̃pheets saieng is fulfilled,  
 ye schal heer with your ears and vnderstond not, see ye  
 schal but pceiue it ye schal not. For ȳ hert of ȳis peo-  
 pil is thickend, and ȳei have hevili herd with ȳ<sup>er</sup> eares,  
 and ȳ<sup>r</sup> have winked hard with ȳeer own eies, leest ȳ<sup>i</sup>  
 schold see with ȳeer eies and heer with ȳ<sup>r</sup> ears, and  
 vnderstond with ȳeer hart, and retorn, and J schold  
 heale ȳem. But ȳo<sup>r</sup> eies be happí ȳ ȳ<sup>i</sup> see, and ȳo<sup>r</sup>  
 ears ȳ ȳ<sup>i</sup> heer. Truli J sai vnto yow ȳ mani p̃pheets  
 and iust men have desijrd to see ȳ yow see, and have  
 not seen it, and have desired to heer ȳ yow heer and  
 have not herd it. Heer iou ȳeerfoor ȳ biword of ȳ  
 sower. ȳ wicked cōmeth and plucketh out ȳ which is  
 sown in ȳ hert of every oon ȳ heereth ȳ word of ȳ king-  
 doom and vnderstondeth it not. And ȳis is he which is  
 soown by ȳ wais sijd. He ȳ is sown in ȳ stooni ground,  
 is he who heereth ȳ word, and receiueth it glādli bi and  
 bi, and hath noo root in himself, and ȳ<sup>r</sup>foor is but á  
 forwhile. And if ȳ<sup>er</sup> cōm ani troble or psecution for ȳ  
 word, bi and bi he falleth awai. But he ȳ is sown  
 among ȳ thistels is he

ἀκανθαί

who heareth ȳ word of  
 god, and ȳ caar of ȳs  
 world, and ȳ deceit of  
 richeschooketh ȳ word,  
 and is vnfruitful. But  
 he ȳ is sown on a good

σκανδαλίζεσθαι and οἰκοδο-  
 μείσθαι be contraries as in ȳ  
 \* *Greek*. and as ȳ on is to go  
 forward and encrease, so is ȳ  
 oȳer to go backward and decaí.

\* See Plate iii.

ground is he  $\dot{\gamma}$  heereth  $\dot{\gamma}$  word and vnderstondeth, who bringeth forth and ieldeth frute, sōm an hundred, sūm threescoor sūm thirtie.

He put to besijd an noyer biword saieng,  $\dot{\gamma}$  kingdoom of heven is lijk á man  $\dot{\gamma}$  soweth good seed in his feld, and whilest  $\dot{\gamma}$  men weer asleep his enmie cām and sowed darnel among  $\dot{\gamma}$  middest of his corn and went his wais, and when  $\dot{\gamma}$  blaad cām vp, and  $\dot{\gamma}$  corn eared out,  $\dot{\gamma}^{\text{en}}$   $\dot{\gamma}$  darnel appeared also.  $\dot{\gamma}^{\text{en}}$  cām  $\dot{\gamma}$  housholders servants to him and said. Sir did not yow soow good seed in yo<sup>r</sup> ground, from whens  $\dot{\gamma}^{\text{en}}$  hath it this darnel. He told  $\dot{\gamma}^{\text{em}}$   $\dot{\gamma}$  enmie did this. wil iou  $\dot{\gamma}^{\text{en}}$  said  $\dot{\gamma}$  servants,  $\dot{\gamma}$  we go and weed it out. Nai quoth he leest in weeding  $\dot{\gamma}$  darnel, ye pluck vp also  $\dot{\gamma}$  corn, let boo $\dot{\gamma}$  grow together vntil heruest, and in heruest tijm J wil speek to  $\dot{\gamma}$  heruest men, ga $\dot{\gamma}$ er first  $\dot{\gamma}$  dernel and bind it in  $\dot{\gamma}$  bundels,  $\dot{\gamma}$  it might be burnt, and bring  $\dot{\gamma}$  corn in to mí garner.

He put forth an oyer biword to  $\dot{\gamma}$ em saieng.  $\dot{\gamma}$  kingdoom of heaven is lijk to á mustard seed, which á man taaketh and soweth in his ground, and it being less  $\dot{\gamma}$ en al oyer seeds, when it is cōme to his grouth, is oon of  $\dot{\gamma}$  biggest herbes, and is maad á tree, in so much  $\dot{\gamma}$   $\dot{\gamma}$  birds of  $\dot{\gamma}$ aier cōmeth and maketh  $\dot{\gamma}$ eer nests in  $\dot{\gamma}$  branches  $\dot{\gamma}$ eerof.

$\acute{\alpha}\lambda\epsilon\acute{\upsilon}\rho\omicron\upsilon\varsigma\ \sigma\acute{\alpha}\tau\alpha$   
 $\tau\rho\acute{\iota}\alpha$

An oyer biword also he vtterd to  $\dot{\gamma}$ em.  $\dot{\gamma}$  kingdoom of heven is lijk vnto leven which á woman taketh and hideth in three buschels of meal while  $\dot{\gamma}$  hool weer lewend.

$\zeta\iota\zeta\acute{\alpha}\nu\iota\alpha$

Al  $\dot{\gamma}^{\text{es}}$  thinges Jesus spaak to  $\dot{\gamma}$  resort in parables and without biwordes he spaak nothing vnto  $\dot{\gamma}$ em,  $\dot{\gamma}$   $\dot{\gamma}$  word might be fulfilled which  $\dot{\gamma}$  p $\dot{\gamma}$ heet spaak. J wil open mi mouth in biwordes. J wil breek forth with thinges hidden sins  $\dot{\gamma}$  world was groundwrought.  $\dot{\gamma}$ en Jesus left  $\dot{\gamma}$  compani and cām into an hous, and his discipils cām and said vnto him. Tel vs what  $\dot{\gamma}$  biword of  $\dot{\gamma}$  darnel

of y̅ feld meaneth. He y̅ soweth good seed saith he is  
 y̅ sōn of man. y̅ ground is y̅ world, y̅ good seed is y̅  
 childern of y̅ kingdoom. y̅ danel is y̅ childern of y̅  
 wicked. y'enmie y̅ soowd y̅is was y̅ devel, y̅ hervest is  
 y'end of y̅ world, y̅ hervest men be y'angels. Even  
 y̅<sup>er</sup>foor as y̅ danel is gayerd and burnt in y̅ fjr, so schal  
 it be at y̅ world's end. y̅ sōn of man schal send his  
 angels and schal gayer al hindrances out of his king- σκανδαλα  
 doom, and al y̅ worketh vnlafulnes, and schal cast  
 yem into y̅ chimnej of fjr. y̅er schal be wailing and  
 gnasching of teeth. y̅en schal y̅e iust schijn lijk y̅  
 sōn in y̅ fayers kingdoom. let him heer y̅ hath ears to  
 heer.

Again y̅ kingdoom of heaven is lijk to an hoord of  
 moni hiden in y̅ feld, which when a man findeth out he  
 hideth again, and for joie goeth and selleth al y̅ he hath  
 and bieth y̅ feld.

Again y̅ kingdoom of heaven is lijk to á marchant  
 man who seeketh good margarites, and when he hath μαργαρίτας  
 found on pretious margarit, he gooth and selleth al y̅  
 he hath and bieth it.

Again y̅ kingdoom of heaven is lijk a net cast into y̅ σαγήνη  
 see, and gayering of al kindes togiyer, which when it is  
 ful y̅<sup>i</sup> bring it vp to y̅ bank, and y̅<sup>i</sup> sit down and chuse y̅  
 good into y̅er vessels, and y̅ bad y̅<sup>i</sup> cast forth. So schal σαπρά  
 it be at y̅ world's end. y'angels schal cōm forth and  
 appoint out y'evel from y̅ midst of the iust and y̅<sup>i</sup>  
 schal throw y̅<sup>m</sup> in to y̅ Chimnej of fjr, y̅er schal be  
 wailing and gnasching of teeth.

Y̅en saith Jesus vnto yem. vnderstood iou al yis. Je  
 sir said y̅e. Therfoor said Christ. Everi lerned man γραμματεὺς  
 which is wel taught thinges concerning y̅ kingdoom of  
 heaven, is lijk á good husbond, which bringeth forth of  
 his stoor hous boȝ good and bad.

And when Jesus had ended all y̅<sup>es</sup> biwordes he went παραβολὰς

from yens, and cam into his own contree, and taught  
 yem in y<sup>e</sup>r Synagoog,  
 in so much y<sup>i</sup> weeras-      y<sup>e</sup>r places wheer y<sup>e</sup>i met and  
 tooned and said, from      gayerd togiyer to heer goods  
 whens hath he al yis      word, to vs ani kind of wor-  
*δυνάμεις*      wisedoom and power.      schip.  
 Js not yis man a Car-  
*ἀδελφοί*      pentors sōn, is not his Mo<sup>y</sup>er called Marí, and his  
*ἀδελφαί*      kinsmen James and Joses, Simon and Joudas, and his  
*ἰσκανδαλί-  
ζοντο  
ἄτιμος  
οἰκία*      kinswomen be y<sup>i</sup> not al among vs. from whens y<sup>e</sup>n hath  
*δυνάμεις  
ἀπιστίαν*      he gotten al yis. And y<sup>i</sup> weer al offended with him.  
 Theer is not a p<sup>p</sup>heet said Jesus vnto yem, vnesteemed  
 but in his own contree, and in his own stock. And he  
 did not mani great things y<sup>e</sup>er for y<sup>e</sup>r vnbeleef.

### Y<sup>e</sup> 14. Chapter.

*τετράρχης*      At y<sup>i</sup> tijm Heerood y<sup>i</sup> debítee of. y<sup>i</sup> fourth part of y<sup>i</sup>  
*ἀκοήν*      Contree herd a greet faam of Jesus, and said vnto his  
*παῖσιν*      servants, Yis is Joa<sup>n</sup> y<sup>e</sup> baptist, he is raised from y<sup>i</sup> dead,  
 and y<sup>e</sup>r<sup>for</sup> yis mightines worketh moor in him. For  
 Heerood after he had taaken Joa<sup>n</sup> he bound him in  
 prison, bicause of Heerodias, philip his own broyers wijf.  
 For Joan said vnto him, Jt is not laful for y<sup>e</sup> to haav  
 her, and being willing to kil him was aferd of y<sup>i</sup> people,  
 bicaus y<sup>i</sup> held him for a p<sup>p</sup>heet. For when Heerood  
*ἐν τῷ μέσῳ*      birthdai was kept, Heerodias doughter daunsed openlí  
 afoor yem, and pleased so much Heerood y<sup>i</sup> he graunted  
 her with an ooth, to give her whatsoever sche asked.  
 Sche being set on bi her mo<sup>y</sup>er asked Joa<sup>n</sup> baptistes hed  
 in a disch. And y<sup>i</sup> k. was greved theerwith. yet bicaus  
*συνανακειμέ-  
νους*      of his oothes and his geestes he cōmanded it schold be  
 given her, and sent and beheeded Joa<sup>n</sup> in y<sup>i</sup> prison, and  
 his hed was brought in a disch, and given to y<sup>i</sup> iong  
 maid, and sche brought it to her mo<sup>y</sup>er. Then cam his  
 discipils and took vp y<sup>i</sup> bodi, and buried it, and cām and

told Jesus. Jesus heering y<sup>is</sup> went from yens in a boot himself aloon, into á wildernes. y<sup>g</sup> pepil heering y<sup>is</sup> cām \* *καρ' ιδίαν* folowed him out of y<sup>g</sup> citees on foot. Jesus cōming forth and seing great resort y<sup>eer</sup> piteed yem and healed y<sup>eer</sup> diseased. And when it was som thing laat, his discipils cam vnto him and said, This is á wild place, and y<sup>g</sup> tijm is wel goon, let y<sup>is</sup> resort go now, y<sup>g</sup> y<sup>i</sup> maí go into vil-lages and bi yemselves sōm meat. y<sup>ei</sup> have no need said Christ to yem to go awaí. Giue yow yem sūm meat. We have noying heer said y<sup>ei</sup>, but five looves and ij fisches. Bringe yem hiyer to me saith he. And he cōmanded y<sup>g</sup> Companí to be set down on y<sup>g</sup> grass, and y<sup>n</sup> he took y<sup>g</sup> 5 looves and ij fisches, and looking vp to heaven did blesse and breek and gav y<sup>g</sup> Looves to his discipils, and y<sup>i</sup> to y<sup>g</sup> resort y<sup>eer</sup>. And al did eat and weer filled. and y<sup>g</sup> rēnant of y<sup>g</sup> broken meat was xij basketts- *κοφίνοι* ful. The eater† weer in nomber v thousand beside women, and childern. And straightwaí Jesus compelled his discipils to go into a boot and to carí him over to y<sup>g</sup> *πλοῖον* furýer side, whiles he had avoided y<sup>g</sup> throng y<sup>eer</sup>. And *ὄχλος* after he had avoided y<sup>g</sup> resort he went aloon to an hil to praí. And when it was laat he was aloon y<sup>eer</sup>. And y<sup>g</sup> boot was now in y<sup>g</sup> midst of y<sup>g</sup> see, tossed with y<sup>g</sup> waves, For y<sup>i</sup> had a contrarí wind. And about y<sup>g</sup> iiij watch of *φυλακῇ* y<sup>g</sup> night, Jesus cam from y<sup>g</sup> place wheer he was to y<sup>en</sup> walking on y<sup>g</sup> see. And his discipils seing him walking on y<sup>g</sup> see weer troubled saíeng, y<sup>g</sup> it was á phantasm‡ and *φάντασμα* y<sup>ei</sup> cried out for fear. Jesus bi and bi spaak ‡ y<sup>g</sup> which appeared to y<sup>g</sup> eies to yem and said. Be of to be súthing and is nothing good cheer. Jt is J. in deed, is called a phantasm,

\* cām and folowed

† eaters

‡ *φάντασμα* is an apparition, a phantom, a spirit clad in unreal human form. See Eurip. Hecuba, l. 95, *φάντασμι* Ἀχιλλέως; also see Orestes, l. 407, where *φαντάσματα* is used for *ψευδεῖς φαντάσται*. Wiclif in translating this verse uses the word "fantum."

and bicaus  $\hat{y}$  cōmun sort of men thinketh  $\hat{y}$  to be nothing which hath no bodí, whatsoever foorm or lijkes appeareth to  $\hat{y}^m$  of sprites or soules or other such imagined and vn bodied sights,  $\hat{y}^i$  suppose  $\hat{y}^m$  to be phantasmes.

fear not. Peter answerd vnto him. Sir saith he, Jf it be  $\hat{y}$ ou bid me cōm on  $\hat{y}$  water vnto  $\hat{y}$ . And he said cōm on. And Peter cam down out of  $\hat{y}$  boot and walked on  $\hat{y}$  waters to cōm to Jesus. And

seing  $\hat{y}$  wind strong, was aferd, and when he began to sink he cried out. L. saith he save me. Jesus bi and bi stretched forth his hand, and took hold of him, and said vnto him.  $\hat{y}$ ou smalfaihted whi hast  $\hat{y}$ ou doughted, and when  $\hat{y}^i$  weer ones enterd into  $\hat{y}$  boot  $\hat{y}$  wind ceased. Thei  $\hat{y}$  weer in  $\hat{y}$  boot cam and bowed down vnto him and said. Suerlí  $\hat{y}$ ou art  $\hat{y}$  sōn of god. And when  $\hat{y}^i$  had passed over  $\hat{y}^i$  cam into  $\hat{y}$  land of genneezareth, and bicaus  $\hat{y}$  men of  $\hat{y}$  plaas knew him  $\hat{y}^i$  sent to al  $\hat{y}$  contree round about, and brought to him al  $\hat{y}$  weer il at eas, and desired him  $\hat{y}$   $\hat{y}^i$  might onelí touch  $\hat{y}$  hem of his garment, and whosoever touched him weer maad hool.

ἐξίστασας

πλῆθιον

κρασπέδα

### $\hat{y}$ 15. Chapter.

$\hat{Y}$ EN cam  $\hat{y}$ eer from Jerusalem vnto Jesus Scribes and Pharísais saing. whi do  $\hat{y}$  discipils break  $\hat{y}$  orders of  $\hat{y}$  elders. For  $\hat{y}^i$  wasch not  $\hat{y}$ eer handes when  $\hat{y}^i$  eat meat. And Jesus answerd. Whi saieth he do yow break goddes cōmandment, for yo<sup>r</sup> orders saak. For god hath cōmanded and said. Honor  $\hat{y}$  fa $\hat{y}$ er and  $\hat{y}$  mo $\hat{y}$ er. And he  $\hat{y}$  speeketh il on his fa $\hat{y}$ er or his mo $\hat{y}$ er let him die. But iou sai whosoever saieth to his fa $\hat{y}$ er and his mo $\hat{y}$ er,

whatsoever is given bi

\* Whatsoever sacrifice or offering was maad, and whatsoever gift was given to  $\hat{y}$  temple, wheerof  $\hat{y}$  Scribes and phari-

me,\*  $\hat{y}$ ou schalt taak p $\hat{f}$ ite bi it, he schal not need beside to honor his fa $\hat{y}$ er and his mo $\hat{y}$ er.

ἄρτον

and so have abased y<sup>e</sup> cōmandment of god for your orders saak. Esai did forsaí veri wel of íow. ys pepil nigheth me with y<sup>e</sup>er mouth and with y<sup>e</sup>er lippes honor-eth me but y<sup>e</sup>er hart is far from me, and tech-eth y<sup>e</sup> cōmandment of men for y<sup>e</sup>er techinges. And he called y<sup>e</sup> pepil vnto him. Herken ie saith he and vnder-stand. not y<sup>e</sup> which entreth into y<sup>e</sup> mouth defileth y<sup>e</sup> man, but y<sup>e</sup> which goeth out of y<sup>e</sup> mouth de- fileth y<sup>e</sup> man. y<sup>e</sup>n cam his discipils and said vnto him. yow knowest y<sup>e</sup> y<sup>e</sup> pharísais weer offended, when y<sup>e</sup>i herd iou saí thus. He answerd. Euerí plant saieth he, y<sup>e</sup> mi heavenli fayer hath not planted, schal be rooted out. let y<sup>e</sup>m go. y<sup>e</sup>i be blind leaders of y<sup>e</sup> blind. Jf y<sup>e</sup> blind lead y<sup>e</sup> blind, booth schal fal into y<sup>e</sup> pit. Peter spake y<sup>e</sup>n. Declaar vnto vs J praí yow this biword. \* Be παραβολήν iou also yet without vnderstanding. Do ie not iet per- ceiv y<sup>e</sup> everi thing which entereth into y<sup>e</sup> mouth, goeth into y<sup>e</sup> stomaak,† and is cast into y<sup>e</sup> draught. Thoos thinges y<sup>e</sup> cōm- † κοιλία is y<sup>e</sup> stomaak eth forth of y<sup>e</sup> moughth cōmeth γάστρη is y<sup>e</sup> belí. forth of y<sup>e</sup> hart, and y<sup>e</sup>i defile á man. For out of y<sup>e</sup> hart cōmeth il devises, murder, advoutrí, hoordoom, theft, fals witnes, il wordes. thees do defile á βλασφημία man, but to eat with vnwasched handes defileth not a man. And after Jesus departed from yens he went into y<sup>e</sup> coostes of tyrus and Sidoon. And lo á wooman of Cananee which

---

\* And Jesus said, He, &c.

cam out of yoos coostes cried out vnto him. Have piti on me Sir saieth sche you dauids ofspring mi doughter is veri evel deuelled. He answerd her nothing. And his disciples cam and entreated him saieng, Rid her awai for sche crieth after vs. He answerd. J am not sent saieth he but to ŷ lost scheep of Jsrls house. Sche cām and kneeled down to him and said, Sir help me. He answerd. Jt is not good saieth he to take ŷ food for ŷ childern, and throw it to ŷ whelpes. Sche said. yes lord. For ŷ whelpes eat of ŷ scrappes ŷ fal from yeer M<sup>rs</sup>. table. Jesus answerd yen. ŷ faith is great ó woman saieth he, be it even as you wilt. And from ŷ dai for-wardes was her doughter safe.

And Jesus when he went from yens cam to ŷ see of galilee, and went vp into an hil and sat yeer, and much resort cam vnto him, and had with yem laam blind doom maimed and mani oyer and yei laid yem befoor Jesus feet, and he heeled yem, insomuch ŷ ŷ pepil marvelled when ŷ<sup>ei</sup> saw ŷ dōm speek, ŷ maimed hool, ŷ laam walking, ŷ blind seing, and ŷ<sup>ei</sup> gave gloori to god. Jesus called his disciples and said J pítí inwardlí ŷ<sup>s</sup> companí, for ŷ<sup>ei</sup> have remained heer with me iij daies now, and yei haav nothing to eat, and J wil not let yem go fasting awai lest ŷ<sup>ei</sup> faint in theer waí. His discipils said yen vnto him. How schold we haav so much meat in ŷ wildernes ŷ we might feed sich á nombre. yen said Jesus vnto yem how mani looves have íou. seven and á few fishes. and he cōmāded ŷ Companí to sit down on ŷ ground. And he took ŷ seven looves and fishes, and gaav thankes and braak and gaav ŷ<sup>m</sup> to his discipils, and his discipils to ŷ resort yeer. and yei eat and weer filled everí oon, and ŷ<sup>ei</sup> took ŷ rēnant of ŷ brooken scrappes seven baskettsful. ŷ eaters wear in number iijj thousand men besid women and childern. And he yen avoided ŷ companí yens, and he went into a boot and cām into ŷ coostes of Magdala.

καλλῆς

ἄρου

σπυριδας



## ÿ 16. Chapter.

AND ÿ Pharisais and Sadducees cam and tried him, and πειράζοντες  
 required him to schew ÿ<sup>m</sup> a tooken from heaven. He  
 answered ÿem. When it is laat saith he ie saí fair weýer  
 for ÿ skie looketh red. And in ÿ morning, this daí  
 schal we have á tempest for the skie looketh with a  
 darkisch red. Ye hypocrites ye can íuǵe ÿ face of ÿ  
 skie, but ÿ tookens of tijms ye can not. Ýis il and  
 advouterous stock seeketh a tooken, and iet schal ýeer  
 be no tooken given vnto it but Joonas ÿ p̃pheets tooken.  
 And he left them and went his wais. And his disciples  
 when ÿ<sup>i</sup> weer com to ÿ funder sijd, had forgotten to taak  
 over breed with ÿem. See and taak heed from ÿ phari-  
 sais and Sadducais leven. and ÿ<sup>i</sup> reasoned of ÿ matter  
 among ÿ<sup>m</sup> selves, saieng ÿ it was bicause we have brought  
 no breed with vs. Jesus knowing ýis said vnto ÿem ye  
 smaalfáithed, whi do iou reason among iourselves for  
 not taking of breed with iou. do ie not iet vnderstond  
 nor remember ÿ v loves of ÿ five thousand, nor ÿ seaven  
 looves of ÿ iiij thousand, and how mani baskets ýeerof  
 iou caried awai. how vnderstond ie not ÿ J spaak not  
 ýees wordes of breed, taak heed of ÿ pharisais and Sad-  
 doucais levin. ÿ<sup>m</sup> ýei perceiued ÿ he spaak not to ÿem  
 to taak heed of ÿ levin of ÿ breed, but of ÿ pharisais and  
 Saddoucais teching.

When Jesus cãm into ÿ partes of Caisareía philippes  
 contree. Jesus asked his discipils. Whom saith he do  
 men sai ÿ J ÿ sôn of man am. Y<sup>ei</sup> answerd sum sai Joan  
 baptist. Sũm Elíe, Sũm Jeremí, or on of ÿ p̃pheets.  
 Whoom do iou sai saith he ÿ J am. Simon peter an-  
 swered ýou art saith he Christ ÿ son of ÿ liuing god.  
 Jesus answerd. Happí art ýou saith he Simon ýou  
 Jwnas sôn.

for flesch\* \* ÿ chief of man is his reason, wheerbi  
 and bloud he vnderstondeth al ÿ naturalli can be

pceiued of ani worldli creature, but iet it is not so pfect, being infected with our forfayers deadli fal, y̅ it can ani y̅ing attain vnto y̅ knowleḡe of y̅is heavenli mysteri of Christes ransoming mankind bi his death from y̅ fayers hevi displeasur. y̅is reason is called heer flesch and blood, calling y̅ p̅ncipal part bi y̅ name of y̅ hoole, which Saint Poul<sup>1</sup> to y̅ Corinthes called y̅ soulisch man, which can not pceiue thinges belonging to god, and although it appeareth to y̅ readers of Aristotel, plato, tullí, and Seneca, y̅ no thing concerning maners and outward behavior, inward and natural honestee, was hidden from y̅em, iet it appeareth y̅<sup>i</sup> could not vnderstand how y̅ word was maad flesch, and y̅eerfoor neyer pceiued how men might be maad good and reconciled to god, nor how y̅<sup>i</sup> might continew in his favor, and attain to everlastingnes, and happines wheerunto his chosen be forpointed.

† Πέτρος and πέτρα be in greek booth a stoon. Christ praised peter but he builded on petra, and if he had been disposed to build on y̅ man, which was πέτρος, and not on y̅ confession, which was πέτρα, he wold have said ἐπὶ τῷ τῷ πέτρῳ, and not ἐπὶ ταύτῃ τῇ πέτρῃ, for so y̅ greek wold have sufferd him wel inough to have

hath not disclosed y̅ vnto y̅e, but mi fayr which is in heaven. And J sai vnto y̅ you art †Peter and ap̅on y̅is rock wil J build mi church.‡ And y̅ gaats of hel schal not preuaile against it, and J wil give vnto y̅ y̅ keis of y̅ kingdome of heaven, and whatsoever you bindest on earth schal be bound in heaven, and whatsoever you loosest on earth schal be

<sup>1</sup> The passage referred to is 1 Cor. ii. 14; where the natural man, as opposed to the spiritual man, πνευματικός, is named by his better part, his soul, ψυχικός.

loosed on  
in heaven.  
He charged  
yēn his disci-  
ples ẏ ẏ'  
schold tel  
nobodi ẏ he  
was Jesus  
Christ. Af-  
ter ẏ Jesus  
begān to  
declaar to  
his disci-  
ples ẏ he  
must go to  
Jerusalem,  
and suffer  
much at  
ẏ elders  
hed pēstes  
and scribes  
handes, and  
be slain,  
and raised  
again ẏ  
third dai.  
And Peter  
took him  
ẏ<sup>er</sup> with, and

writin. As in ẏ begīning of Orestes of  
Euripides<sup>2</sup> it maī appear, and els whear  
cōmunlí to á marker hearof. Folow yēer-  
foor heer Chrysostōmes<sup>3</sup> noot, who  
saith, Christ said not ἐπὶ πέτρῳ but ἐπὶ  
πέτρᾳ.

‡ Ἐκκλησία. be thoos whom god hath  
called out from ẏ residue of his creatures  
to p̄fesse his naam and his true worschip,  
and be outwardli knowen bi heering his  
wordes and receiving his sacramentes,  
inwardlí bi goddes purpose toward ẏ<sup>m</sup>  
and yēer true faith toward god. and  
bi ẏ trutorn of ẏ word maī be named ẏ  
outcalled. For yis word church into ẏ  
which we torn ecclīa, is ẏ hous wheer  
ẏ outcalled do meet, and heer goddes  
word, and vse cōmun praier and thanks-  
geving to god. For it cōmeth of ẏ greek  
κυριακόν, which word served in ẏ p̄mitiv  
church for ẏ cōmons house of praier and  
sacramentes, as appeareth in Eusebius,  
which ẏ latins called dominicū. We  
folowing ẏ greek calle yis house, as yē  
north doth yet moor truli sound it, ẏ kurk,  
and we moor corruptli and frenchlike, ẏ  
church.<sup>4</sup>

<sup>2</sup> Eurip. Orestes, l. 6.

κορυφῆς ὑπερέλλοντα δειμαίνων πέτρον.

<sup>3</sup> καὶ ἐγὼ σοὶ λέγω, σὺ εἶ πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω  
μου τὴν ἐκκλησίαν. τουτέστι, τῇ πίστει τῆς ὁμολογίας.—Chrysostomi  
Homilia LV.

<sup>4</sup> The observations of the learned Mede on one of the meanings of the  
word Ἐκκλησία, harmonize so well with those of Cheke, that it may not be

τὰ τῷ Θεῷ  
τὰ τῷ  
ἀνθρώπῳ

began to rebuke him saieng. Sir have píti on yo'self sir, it schal not be so with iou. He torned him and said to Peter. go out of mi sight Satan, you art an hindrans vnto me, you vnderstondest not what god meaneth but what ý world. Jesus said ýn to his discipils. Jf ani wil cōm after me, let him dení himself

and taak

\* ý<sup>er</sup> be ij thinges in a man ý oon contrarí vp his own  
to y'oýer, ý flesch and ý sprite, for ý flesch \*cross and  
fighteth again ý sprite, and ý spirit again folow me. .  
ý flesch. ý sprite is of god, simple and . . . . .  
agreable to it self, ý flesch is manifold and . . .

diuers, and oon part at dissension with  
ý other. Affections be bestlí and violent, and lead á man  
to present thinges and to pleasures, leuing honestee  
and goodnes á part. Reason draweth from ýees wild  
moodes and kepeth á man within ý boundes of nat-  
ural and ciuil honestee, and considereth what is honest  
not what is pleasant and for ý timē, and thinketh plea-  
suer á chanceable thing to honestee, and doth it for  
honestees saak, not knowing ý root of natures soor, but  
contented with ý leaves, and seeth not ý inward foulnes  
of our doinges ý have offended in Adam, and be not  
reconciled in Christ. So ý ý fleschli men dissent onc  
from an oýer, and boý dissent from ý ghoostli man,  
ý ghoostli beareth ý weaknes pon of an oýer, ý stronger

---

amiss to place them in juxta-position. Speaking with reference to the use of the word *ἐκκλησία* in 1 Cor. xi. 22, he says, "Because the Gentiles appropriated the name of *Temple* to the notion of *encloistering a deity by an idol*, therefore the Christians of the first ages, for the most part, abstained therefrom, especially when they had to deal with Gentiles, calling their houses of worship, *Ecclesiæ*, or *Οἶκοι τῆς Ἐκκλησίας*; *Κυριακά* (whence is the Dutch and our English *Kirk* and *Church*), in Latin *Dominica*; *Εὐκτήρια*, and *Προσευκτήρια*, that is *Oratories*, or *Οἶκοι εὐκτήριοι*, or *προσευκτήριοι*, or the like: seldom *Naoi*, or *Templa*: that name being grown, by the use of both sides, into a name of distinction of the houses of Gentile superstition from those of Christian worship."—Mede's Works, Book II.

of  $\dot{y}$  febler, but  $\dot{y}^i$  varí not. And  $\dot{y}$ is ghoostli man must  
 dení not himself in deed, which is  $\dot{y}$  pñcipal part of him-  
 self goddes holi sprite, but  $\dot{y}$  which  $\dot{y}$  cõmune sort of  
 men . . . . .<sup>5</sup>

## $\dot{y}$ 17. Chapter.

---

<sup>5</sup> There is here a great hiatus in Cheke's translation, in consequence of the loss of a whole leaf of the original MS. But, for reasons alleged in the Introduction, that leaf does not appear to have fallen into Archbishop Parker's possession, when he so carefully preserved the remainder.

§ 18. Chapter.

. . . be thrown into everlasting fire. And if yijn eie hinder ye taak it out and throu it from ye. better it is for ye to enter oneied into lijf, yen bi having ij eies be thrown in to y<sup>e</sup> helpit of fir. Look ie despise not oon <sup>γέεννα</sup> of yees litil oons. for J sai vnto iou y<sup>e</sup> y<sup>er</sup> angels in heaven, doo continualli behold mi fayers face which is in heaven. For y<sup>e</sup> sön of man cām to save y<sup>e</sup> loost. What think iou. Jf a man had an hundred schepe and oon of yem straied, wold not he leave nijntí and nijn on y<sup>e</sup> hilles, and go to seek y<sup>e</sup> straí, and if yen he found it, J sai truli vnto iou, he reioiseth moor of y<sup>e</sup> oon, yen of nijntí and nijn y<sup>e</sup> hath not straied. So is it not iour fayers wil in heaven, y<sup>e</sup> oon of yees litil ones schold perisch. Jf yi broyer faut against ye, go y<sup>e</sup> wais and rebuuk him, between yself and him aloon. Jf he giv ear vnto ye, you hast won yi broyer, Jf he giv no ear vnto ye, taak iet oon or ij with ye, y<sup>e</sup> bi ij or iij witnesses <sup>αἰετῶν</sup> report everí matter might be ended. Jf he yen give no ear to yem let him be to y<sup>e</sup> lijk an heyen, and a toller. Truli J sai vnto iou whatsoever iou bijnd on erth, schal be bound in heaven, and whatsoever ie lous on earth schal be looused in heaven. J sai again unto iou y<sup>e</sup> if ij on y<sup>e</sup> earth agree about ani thing which yei schal ask, it schal <sup>περὶ παντός</sup> be had for yem of mi fayr which is in heaven. For wheersoever ij or iij be gayerd togiyer in mi naam, J am yeer in y<sup>e</sup> midst of yem. Yen cam Peter unto him, Sir said he hou often tijms schal mi broyer faut against me, and I schal forgiv him. Seven tijms. J sai not vnto ye seven tijms said Jesus, but seventee and seven tijms. y<sup>e</sup> k. of h. yeerfoor is lijk vnto á man which is a king which wold cōm to accompt with his servants. And when he began to taak it, y<sup>er</sup> was a detter brought vnto him of x thousand talants. And wheeras he had nothing <sup>μυρίων</sup> to paí, y<sup>e</sup> L.\* bad he his wijf hijs childern and al y<sup>e</sup> he <sup>ταλάντων</sup>

\* y<sup>e</sup> L. bad he his wijf, &c. i. e. y<sup>e</sup> L. he bad his wijf, &c.

had schoold be sold, and his dettes yeerwith paied.  
 77<sup>e</sup> servant fel down and boud himself to him and said.  
 μακροθύμησον Sir bear with me and J wil pai iou al.    ȝ L. pitijng ȝis  
 servant inwardli let him go and forgaav him his det.  
 ̑ηνάρια ȝis servant going forth found oon of his felow servantes  
 which ought him an hunderd grootes. he took, and  
 μακροθύμησον ȝis servant fel down and desired him, bear with me saieth  
 he, and J wil pai ȝe al. He wold not but went and cast  
 him in prison vntil he had paied his det. His felow  
 servantes seing ȝis deed, weer veri soor greeved, and  
 cam and declaared al ȝ hool doinges to ȝeer Mr. Ȝen  
 called his L. him and said vnto him. ȝou wicked ser-  
 vant J forgav ȝe al ȝ det, bicaus ȝou desiredst me.  
 scholdest not ȝou have pitied ȝ felow servant, as J pitied  
 ȝe, and his L. being angri deliverd him to tormentors  
 vntil he had paid his det vnto him. So wil mi hevenli  
 fayer do with iou, if ech of iou even from iour hartes do  
 not forgive his broȝer his\* fautes.

\* ȝ greak fauteth heer in ȝ nom-  
 ber. for his broȝer ȝeer fauts  
 can be no reason.

### ȝ 19. Chapter.

μετῆρην AND when Jesus had ended ȝ<sup>e</sup>s saienges, he went from  
 Galílee, and went into ȝ coostes of Judai beiond Jordan,  
 and ȝeer folowed him á great resort and he healed ȝem  
 ȝeer. And ȝ Pharisais cam to trí him, and asked him  
 whiȝer it is laful for á man to diuorce him from his  
 wife for everi cause. He answerd ȝem ȝus. Haav ie not  
 red ȝ ȝ maker at ȝ begiñing maad ȝem man and woman,  
 And said, For ȝs cause schal á man forsaak his fayer and  
 his moȝer and schal cleav vnto his wijf, and ȝ<sup>i</sup> two schal  
 σάρξ be oon bodí. ȝ<sup>i</sup> be ȝeerfoor no moor ij but oon bodí.



ý yeerfoor which god hath ioined together let not man sonder. ýei sai vnto him whi ýen did Moses cōmand him to give á bil of divorce, and to loos himself from her. He saieth vnto ýem bicaus moosees, did suffer iou to loos iourselves from yo<sup>r</sup> wiifes for iour harthardnes. But it hath not been so from ý beginning. But J sai vnto iou. whosoever loouseth himself from his wijf except it be for whooredoome, and marieth an oyer, he adultereth, and whosoever marieth ý looused awaí, advoutereth. His disciples said vnto him. Jf ý housbondes case stand ýus with ý wife, it p̄fiteth not to mari. He said al men can not hold this point, But ý<sup>i</sup> to whom it τὸν λόγον, τῶτον

is given. yeer be Eunouches, which weer boorn so from yeer moyers wommb. and yeer be Eunouches, which weer gelded of men, and yeer be Eunouches which gelded yemselves for ý k. of heaven. He ý can hold ýis let him hold it. ýen weer yeer childern brought vnto him to lai his handes on ýem, and to praí. His discipils rebuked ýem.

ý<sup>i</sup> weer wont in old tijm to cōmitt ý keping of yeer bedchambers to men, and bicause ý<sup>i</sup> would be out of feer of ýem, ýei cōmunli, in ý est contrees gelded ýem, and so weer out of dout of yeer doinges. wheerupon it cometh to passe ý ý gelded men be called in greek Eunouches, ý trutorn wheerof is a chamber keper, or a bed keper ἀπὸ τῆ εὐνῆν ἔχειν. So in ý Actes was ý queens chamberlain called.

προσεύχεται

But Jesus said vnto ýem let yees childern aloon, and forbid ýem not to cōm to me. For such oons is ý k. of heaven. And when he had laid his handes on ýem, he departed ýens. And lo yeer cam on and said vnto him. Good M<sup>r</sup> what good schal J doo ý J mai have everlasting lijf. He said vnto him whi callest you me good. Noon but oonli god is good. Jf ýou wilt enter into y life keep ý cōmandments. which saieth he. Jesus

answerd \* you schalt not kil, you schalt not adoulter,

\* you shalt not kil, for kil not  
and so forth. It is cōmune to  
ȳ hebrues to vse ȳ tijm to cōme  
instead of á cōmandment. As  
in ȳ Genesis,† Thi desire schal  
be vnderneath ȳ power, and you  
schalt rule it, for, look ȳ ȳ de-  
sijr, be vnderneath ȳ power,  
and look ȳ you rule it. And  
again, Thí desijr schal be to ȳ  
husbond, for, look ȳ ȳ desire  
be as ȳ housbond wil have it.

you schalt not steal,  
you schalt beer no fals  
witnes, honor ȳ faȳer  
and ȳi moyer, and love  
ȳ neighbour as ȳself.  
ȳ yong man saieth vnto  
him. J have kept al  
ȳees thinges from mi  
ioughth. What want J  
els. Jf you wilt be  
perfect saieth Jesus  
vnto him, go and sel ȳ  
you hast and gijv it to  
ȳ poor, and you schalt

have treasure in heaven, and cōm and folow me. And  
when ȳ iong man hard ȳis point he went awái sad. For  
he had much possessions. ȳen said Jesus to his discipils.  
Truli J sai vnto iou ȳ ȳ rich schal hardli enter into ȳ  
kingdoom of heaven. And J sai to iou again ȳ it is

Although ȳ Suidas seem to  
sai κάμιλος to be for á cable  
roop, and κάμηλος for ȳ beest,  
íet theophylactus on ȳ<sup>s</sup> place,  
and Cēlius lib: 4. cap. 18  
taak κάμηλος to be booy ȳ  
beest and ȳ cable, as moost  
reason agreeabli serveth heer.

easier for a cable to  
passe thorough á nedels  
eíe, ȳen for á rich man  
to enter in to ȳ king-  
doom of heaven. When  
his disciples herd ȳs  
ȳei weer much astoo-  
nied and said. who can  
ȳen be saved. Jesus  
looked on ȳem and said.

ȳis is vnpossibil to men, but to god al thinges be possibil.  
ȳen answered Peter and said vnto him, lo we haav for-  
saaken al ȳinges and folowed ȳ. What schal we have  
ȳen. Jesus said vnto ȳem, Je ȳ hav folowed me in ȳ

† Gen: iii. 16. iv. 7.

gain birth when y̅ sōn of man schal sit in y̅ throon of his glorí, iou schal also sit on xij throones and iuġe y̅ xij tribes of Jsrl. And everí on y̅ forsaketh his houses, or broyern or sisters, or fayr or moyr or wijf or childern, or groundes for mi names saak, he schal receiue an hundredfold and enherite everlasting lijf. Mani of y̅ first schal be last, and mani of y̅ last first. παλιγγενεσία

## y̅ 20. Chapter.

For y̅ kingdom of heaven is lijk unto an housholder, which went forth in y̅ daunġ of y̅ daí to hijr workmen for his vijneyard, and he agreed with y̅ workmen for á groot a daí and sent yem into his vijniard, and \*about δηναρís three of y̅ clock, he saw oyers standing idel in y̅ cōmun place and saiet̃h vnto y̅m. go iou also into mi vijniard, and whatsoever is good reason J wil give iou: And y̅<sup>i</sup> went. He went forth agáin about y̅ sixth and ix hour, and did likewise, and about y̅ xi hour he went forth, and found oyer standing idil y̅<sup>r</sup>, and saiet̃h vnto

\* y̅ rekening of y̅ houres be diuers. Evcrí man maketh y̅ daí and y̅ night xxiiij houres. but y̅ houres be diuers. Sūm diuide y̅ hoole tijme y̅<sup>r</sup>of into xxiiij equal partes, and call y̅ xxiiij<sup>th</sup> part an hour, sum diuide y̅ daí from y̅ rising of y̅ sōne vnto his going doune into xij houres and lijkwijse δικαιον y̅ night, and maak y̅ longest daí in somer but xij houres, and y̅ schortest daí in soomer† xij houres too, and so according to y̅ length and schortnes of y̅ dais, y̅ houres also be lengthened and schortened. And after y̅s vnēqualnes of houres did y̅ Jues reken y̅<sup>er</sup> tijme. Wherefore y̅<sup>i</sup> counted oon of y̅ clock alwai at y̅ sōn rising, and six of y̅ clock at noon, and xij of y̅ clock at the sōnes going doune,

† winter ?

	and iij of Ƴ clock Ƴ mid tijm betwene Ƴ sōn rising and noon, and ix of Ƴ clock Ƴ mid tijm between noon and Ƴ sōn going down. So Ƴ twijs in Ƴ year, in March, when Ƴ Sōn entreth into Ƴ rām, and in September, when Ƴ Sōn entreth into Ƴ waites, Ƴ <sup>er</sup> houres and ours be aloon,† at other tijmes in Ƴ Somer, Ƴ <sup>i</sup> be longer, and in winter Ƴ <sup>i</sup> be schorter.	Ƴem, whi stond Ƴow heer idil al Ƴ hool daí, bicause no bodí hath hired vs saí theí vnto him. Go iou Ƴen saith he into mi vineiard, and what soeverschal be reasonable J wil iou Ƴ. At night Ƴ oowner of Ƴ vijniard saieth to his <sup>baie</sup> depute. Cal in Ƴ woorkmen, and give them wages, and begīn at Ƴ last and so go on vnto Ƴ first. So Ƴ <sup>i</sup>
δικαιον	When á man is not disposed to taak paines himself in Ƴ overseeing of his household matters, Ƴ <sup>en</sup> he to whom vnder vs we cōmit Ƴ charge heerof, is called in greek ἐπίτροπος, in latin vicarius. And so vseth Aristotel him in Ƴ first of Ƴ Politices and Ƴ 4. Chapter.	which cam about Ƴ xi hour, received everí man a groot. And Ƴei which cam first thought Ƴ <sup>i</sup> schold have received moor, and Ƴ <sup>i</sup> received also everí man a groot. When Ƴ <sup>i</sup> had received it Ƴ <sup>i</sup> murmured again Ƴ good man of Ƴ house and said Ƴ Ƴ <sup>es</sup> last wrought but oon hour, and Ƴou makest Ƴem equal vnto vs, who hath born Ƴ burden and Ƴ heet of Ƴ daí. He answerd on of Ƴem, felow, saieth he, J do Ƴ no wrong. didst Ƴou not agree with me for a <u>groot</u> . Taak Ƴijn own and go Ƴ waies. J wil give Ƴis last man as J give Ƴ. Js it not laulful for me in
ἐπιτρόπος		mijn own matters to
ἀνὰ δηνάριον		An evel eie is an envious eíe, do what J wil. Js Ƴin bicause it thinketh thinges eie evel bicause J am
ἐποίησαν		
δηνάριος		

† aloon, i. e. all onc.

good. So schal y last  
be first, and y first  
last, for mani be called  
and few chosen. And  
as Jesus was cōming  
vp to Jerusalem, He  
took his xij discipils  
aside bi yemselves in  
y wai and said vnto  
yem. lo we go vp to

Jerusalem, and y sōn of man schal be deliverd to y hed-  
pestes and scribes and † schal cōdein him to die, and  
deliver him to y hethen, to laugh at him, to scorge him,  
and to crucifie him, and y third daí yet schal he rise  
again. Yen cām zebedais moyer and her childern vnto  
him, and sche bowed down herself, and asked á thing  
of him. What wilt yow said he vnto her. Cōmand  
saicth sche, y yees mi ij sōnes mai sit th'oon of y right  
hand and th'other of y left hand in y kingdoom. yen  
answered Jesus ye know not saith he what ie ask. Can  
ie drink y cup y J schal drink, and be wasched with y  
wasching y J schal be wasched withal. We can sai y<sup>i</sup>  
to him. ye schal yen drink mi cup saith he, and be  
wasched with y wasching wheerwith J am wasched  
awaí, but as for sitting on mi right hand and mi left  
hand, it is not in mi power to give but vnto yem to  
whoom it is prēpared for of mi father. And y x. heer-  
ing y, and y<sup>i</sup> weer greved with y ij broyern. And Jesus  
called yem vnto him and said. Je know y y pnces of y  
heyen do overmaster y<sup>m</sup>, and y greet men do overrule  
yem. Jt schal not be so amongst iow, but whosoever  
wil be great amongst iow let him be iour waiter on,  
and whosoever wil be  
chief among iow let y policie of cōmun welthes and

which it seeth to good for y  
persons y have yem, and iug-  
eth rightli of nothing but  
maketh y thinges better in  
opinion yen yei be in deed,  
and y men wors. wheervnto y  
poete \* did preteli maak yis.  
Fertilior seges alieno semper  
in ag<sup>o</sup>.

\* Ovid.

† and y<sup>st</sup> schal, &c.

of Ƴ scripture be cleen divers,  
 Ƴ oon mans order, Ƴ oȳer gods.  
 who ȳen prȳferreth policie to  
 scripture, and mans order to  
 gods word, he ȳinketh mans  
 wisdoom better ȳen gods, and  
 so beleveth not in god.

Ƴ cōmun sort of men, and as  
 on wold sai Ƴ meíní be called  
 in greek πολλοι, and ȳeerfoor  
 Christ noting himself not to  
 cōm to di onlí for Ƴ noble and  
 welthi but also for Ƴ lowest  
 and basest sort to, saith he  
 cam to raunsom maní, ȳ is Ƴ  
 cōmun people.

and said, Pitie vs Sir ȳow sōn of Dauid. Jesus ȳen  
 stood and called vnto ȳem, what wold ie saith he J  
 schold do vnto iou. Sir sai ȳei to him ȳ our eies mai  
 be opend. And Jesus inwardli pitieng ȳem touched ȳeer  
 eies, and ȳeer eies saw bi and bi, and \*folowed him.

him be iour servant.  
 even as Ƴ sōn of man  
 cām not to be waited  
 on, but to wait on oȳer,  
 and to give his soule  
 for Ƴ raunsōming of ȳ  
 people. And when ȳ<sup>i</sup>  
 went from Jericho ȳeer  
 folowed him a great  
 prese, and lo ij blind  
 men which sat by Ƴ wai,  
 heering ȳ Jesus passe  
 bi, Cried out and said,  
 Pitie vs Sir, ȳou sōn of  
 dauid, and ȳ prees re-  
 buked ȳem ȳ<sup>i</sup> might  
 hold ȳeer peas, but ȳei  
 cried so much Ƴ moor

## Ƴ 21. Chapter.

AND when ȳei cam nigh to Jerusalem, and enterd into  
 Bethphage beside Ƴ hil of olives, ȳ<sup>n</sup> Jesus sent ij disci-  
 pils and said vnto ȳem, go into ȳ village over against  
 iou, and ye schal bi and bi find a sche as bound and a  
 colt with her, loose her and bring her vnto me. And if  
 ani man sai ought vnto iou answer, ȳ ȳ L. hath need of  
 ȳem. And he sent ȳem awai bi and bi. Al ȳis was  
 doon ȳ ȳ word might be fulfilled which ȳ p̃phete spaak.

---

\* and ȳ<sup>cl</sup> folowed him.

Sai vnto y daughter of Sion saith he, lo y king cōmeth mild vnto y riding on an as, and a foole of an iooked as. And his discipils went forth and did as Jesus cōmanded yem, and brought y ass and y foole with yem, and laied yeer clooths apon yem and set him on her. And a veri great prease of men, did strow y<sup>er</sup> garmentes in y wai, and oyer cut bowes from y trees, and y presse y went afoor and folowed cried, Hosāna sai y<sup>i</sup> to dauides ofspring, Blessed is he y cōmeth in y naam of y L. Hosāna in y highest. And when he was cōm to Jeru-

salē, y hoole cití was on a stirre, and asked who is yis, y people answered ys is Jesus y pphet, who cometh from Nazareth a citi of galilee. And Jesus

went into y temple of god, and cast out al y bought and sold in y temple, and overthrew y monichangers stales, and y dovesellers seates, and said vnto yem, It is writin, mi house schal be called an house of praier, and iou have maad it a dēn of theves, and y blind and lame cam into y temple vnto him, and he healed yem. The hed priestes and y scribes sawe y

niarvails which he wrought, and childern crieng in y temple and saieng Osāna to dauides ofspring. y<sup>i</sup> weer miscontented and said vnto him, heer iow what yees men saí. Jesus answered yem, Je. did ie never read y bi y mouth of babes and souklinges thow establischest y

Hosāna is as much as save vs we praí y, and at certein tijmes in y year a cōmun word vnto yem, but specialli at y feest of y tentes pitching.

y temple workes among y Jues stood al in offringes, and theerfoor were y<sup>er</sup> monichangers dovesellers and oyer marchandes to sel sich thinges as yei cōmunli usid to offer, and so bi outward giftes, costli to y giver and pfitable to y priestes, yeí measured religion toward god. But Christ in this deed schewed what true worschip in y temple god re-

κολλυβιστῶν

quired, first á mind lift vp vnto him, cleen for worldlines, leaning to his goodnes, and theerfoor th'appointed house for his outcalled people was called an house of praier, next charitable and godlí deades to y̅ help and relief of our neighbour, as helping y̅ poor, comforting y̅ discouraged, favoring y̅ poor widowes right, and defending y̅ fayrles from wrong, agreíng enemies together, and sich lijk, which be y̅ chief and p̅ncipal workes y̅ god requireth one of vs to do to an o̅yer. Wheer y̅<sup>es</sup> want, al giftes of moni vestmentes and o̅yer offringes be hypocritic afoor god, who first looketh for y̅ mind and her goodnes, next for y̅ bodí and his clēnes, thirdlí for an honest order of outward goods.

prais. And he left yem and went out of y̅ citee into bethania and yeer remained. And earlí in y̅ morning as he returned to y̅ citee he waxed hungri, and seing á fig tree bi y̅ waí cām to it, and found nothing theeron but leues oonlí, and saieth vnto her. No frute heerafter at no time cōme of y̅. And y̅ fig tree was seered bí and bí, and his disciples seing y̅ marveled, and said. How did y̅<sup>s</sup> fig tree so soon seer awai. Jesus answerd yem, truli saieth he J sai vnto iou, if ye hav faith and dout not, ye schal not onlí do y̅s point of

ἀφ᾽ ἑαυτοῦ

y̅ figgtree, but also if ie sai to this hil, be y̅ou removed and thrown in to y̅ see, it schal be doon, and whatsoever ie ask in praier, and beleve y̅ same, ie schal obtain it.

λόγον

And when he was cōme into y̅ temple, y̅ hed y̅ests and y̅ elders of y̅ people cam to him as he was teching, and said vnto him, bí what power doest thou y̅is, and who gaav ye y̅is power. Jesus answered yem, J wil ask iou saith he on thing, which if ie tel me, J wil also tel iou bi what power J do y̅<sup>es</sup> thinges. what think iou. Joańs wasching from whens was it. from heaven, or from men. And y̅eí considerd y̅ matter with y̅emselvs and said, Jf we sai from heaven he wil sai vnto vs, whi y̅en



beleved ic him not. Jf we sai from men we fear ýs  
 presse of people. For everí man held Joań for a p̃pheet.  
 And ý<sup>i</sup> answerd Jesus, we know not sai ý<sup>i</sup>. Nor J, saith  
 he vnto ýem, wil tel iou bi what power J do ýes thinges. λέγω  
 what think iou. A man had ij sōnes, and cām to ý first,  
 and said vnto him. Sōn go ýou ýis dai and work in mi  
 vijniard. he answerd, J wil not said he. he repented him  
 afterwardes and went. and he cam to his second sōn,  
 and said lijkwijse. He answerd. Je sir saith he, and  
 went not. whiyer of ýees do† did his faýers wil. ý first  
 said ý<sup>i</sup>. Jesus said vnto ýem, truli J sai vnto iou ý tollers  
 and harlottes goeth befor iou into ý kingdom of heaven.  
 For Joań cam vnto iou in ý waí of rightuousnes, and ic εν οδῷ  
 beleved him not, but tollers and harlottes beleved him,  
 and iou seing ýis, did not iet repent iourselves ý ie might  
 beleve him. Heer also an oýer biword. ý<sup>er</sup> was á cer-  
 tein man an housholder, which maad a vijniard, and set  
 an heǵe about it, and fastened him yeer a wijn presse, ὠρυξεν  
 and bilt a tower, and he hired housbondmen to keep it, ἐξέδοτο  
 and iorneid forth himself. and when ý frute tijm cam  
 on he sent his servantes to ý housbondmen, to receiv his  
 frutes, and sūm of ýem ý<sup>i</sup> fled, sum ý<sup>i</sup> slew, and sum ý<sup>i</sup>  
 stooned. He sent again oýer servantes moor in nomber  
 ýen ý first weer, and  
 ýei served ýem lijk-  
 wijs. He sent after-  
 wardes his sōn to ýem,  
 and said, ýei wil be in  
 sōm aw of mi sōn, but  
 ý housbondmen seing  
 his sōn said ý on to ý  
 oýer, ýis is ye heier,  
 cum let vs slee him,  
 and kepe vnto vs his enheritanse. And ýei took him and

ἐδεῖραν. is to flee of ý skiń, and  
 specialli of ý hed and ý neck.  
 if it weer in ý greek ἐδηραν, ýen  
 it had\* to beet and scourge  
 ý<sup>em</sup>. wheerfor thoos iij wordes  
 betokený diuersitees of deathes  
 which ýei cruellí did put his  
 servantes vnto.

ἐντραπήσου-  
ται

† two.

\* had been.

cast him out of  $\text{y}^{\text{e}}$  vijniard and slew him. when  $\text{y}^{\text{e}}$  owner of  $\text{y}^{\text{e}}$  vijniard schal retorn, what wil he do to yees housbondmen. He wil destroie sai thei  $\text{y}^{\text{es}}$  nough<sup>ti</sup> men noughtil<sup>i</sup>, and wil hijr oyer housbondmen to kepe his vijniard, which wil give him his frutes when ye time serveth. Did ie never reed in  $\text{y}^{\text{e}}$  scripture saith Jesus vnto yem  $\text{y}^{\text{e}}$  stoon which  $\text{y}^{\text{e}}$  builders refused, is maad now  $\text{y}^{\text{e}}$  hed corner stoon.  $\text{ys}$  stoon cometh from  $\text{y}^{\text{e}}$  L. and semeth marvelous to vs. J sai yeerfoor vnto iou  $\text{y}^{\text{e}}$   $\text{y}^{\text{e}}$  kingdom of god schal be taken from iou, and given to  $\text{y}^{\text{e}}$  heyen  $\text{y}^{\text{e}}$  bringeth forth  $\text{y}^{\text{e}}$  frutes theerof. And he  $\text{y}^{\text{e}}$  falleth on  $\text{y}^{\text{e}}$  stoon schal be broosed, and on whom  $\text{y}^{\text{e}}$  stoon falleth it wil drive him lijk dust awai. In fāning  $\text{y}^{\text{e}}$  do not oonl<sup>i</sup> avoid oyer il sedes awai, but also clense  $\text{y}^{\text{e}}$  corne from  $\text{y}^{\text{e}}$  chaffe and dust, this separating of chaf and dust awai from  $\text{y}^{\text{e}}$  good corne is called in greek  $\lambda\kappa\mu\acute{\alpha}\nu\alpha\iota$ . And when  $\text{y}^{\text{e}}$  hed pestes and pharisais had herd his biwordes, yei knew he spaak of yem, and sought to catch him but  $\text{y}^{\text{e}}$  feared  $\text{y}^{\text{e}}$  presse of people, for  $\text{y}^{\text{e}}$  took him for á pphet.

## $\text{y}^{\text{e}}$ 22. Chapter.

AND Jesus spaak vnto yem in biwordes again after  $\text{y}^{\text{e}}$  soort.  $\text{y}^{\text{e}}$  k. of heaven is lijk vnto á man who being á king maad á mariage feest for his sön, and sent his servantes to bid  $\text{y}^{\text{em}}$   $\text{y}^{\text{e}}$  weer biddin to  $\text{y}^{\text{e}}$  mariage feest, and  $\text{y}^{\text{e}}$  wold not cöm. He sent again oyer servantes saieng, tel yem  $\text{y}^{\text{e}}$  be bidden lo J have prepared mi diner, mi beves and mi fed waar\* be killed, and al thinges redi, cöm to  $\text{y}^{\text{e}}$  mariage feest, and  $\text{y}^{\text{e}}$  not regarding this went

---

\* waar, ware is commonly *something to be sold*. The word, however, does not appear to be applied to articles of food, as in the present case. In Neh. x. 31, Auth. ver. it is used in the sense of other goods *not victuals*.

yeer wais, sūm to his own ground, sūm to his mercat,  
 oyer took his servantes and did yem despíte and slew  
 yem. *Ἦν* king, when he hard yis, was verí angri and  
 sent out his armie and slew yóos murderers, and burnt  
 y<sup>er</sup> citie. He said yēn to his servantes *ἡ* mariage feest *ῥάμος*  
 is redí, but yóos *ῖ* weer bidden be not worý to cōm, go ye  
 yeerfoor into *ῖ* crossinges of hie waies, and whosoever  
 ie find yeer cal yem to *ῖ* mariage feest. and y<sup>oos</sup> servantes  
 went forth into *ῖ* hie waies, and gayerd togiyer as mani  
 as yei could find good and bad, and *ῖ* mariage feest was  
 filled with geestes. But when *ῖ* king cam in to see his  
 geestes he saw a man yeer who had not on his mariage  
 raiment. felow saith he to him, hou cām ie in hiyer and  
 have not iour mariage garment. And *ῖ* man was dōm  
 yēn said *ῖ* king to his waiters, bind him hand and foot  
 and throw him into *ῖ* vttermoost darknes, yeer schal be

*ῖ* cōparatiue oftentimes for *ῖ*  
 superlatiue, as in Matthew *ῖ*  
 lesser in *ῖ* kingdome of heaven  
 for *ῖ* leest, and charitee is greter,  
 for gretest in Saint Poule,\* and  
 heer vtter darknes for *ῖ* vtter-  
 moost.

weping and gnasching  
 of teth, for mani be  
 bidden but few choosen.  
*ῖ*en went *ῖ* pharisees  
 and took counsel hou  
*ῖ*<sup>ei</sup> might in talk snaar  
 him, and sent yeer dis-  
 cipils and heroods ser-  
 vants togiyer to him

and said, Maister we know *ῖ* you art tru, and techest  
 trulí goddes wai, and you carest for no man, nor re-  
 gardest not oni men person. Tel vs yeerfoor what  
 thinkest you, is it laful to pai yearlí tribute to Caisar  
 or no. But Jesus knowing yeer wickednes, whi do ie  
 trí me ie hypocrites saith he, schew me *ῖ* tribut coín, and  
 thei brought him a groot, and he asketh yem whoos  
 image it was, and whoos onwriting. yei answee him  
 Caisars, give iou yerfoor, saith he yēn to yem *ῖ* *ῖ* is Cai-

\* 1 Cor. xiii. 13.

sars to Caisar, and  $\dot{y}$   $\dot{y}$  is goddes to god. Thej when  $\dot{y}$ ei had herd  $\dot{y}$ is, marveled and left him, and went  $\dot{y}$ eer waí. At  $\dot{y}$   $\dot{y}$   $\dot{y}$ ijm cam  $\dot{y}$  Saddoucais vnto him, who saí

*ἀνάστασιν*  $\dot{y}$ eer is no  $\dot{y}$ ainrising, and  $\dot{y}$ ei asked him, Maister said  $\dot{y}$ ei, Moses bad if  $\dot{a}$  man die and have no childern, his bro $\dot{y}$ er schold marí his wife, and rais vp childern to his bro $\dot{y}$ er.  $\dot{y}$ eer weer among vs vij bre $\dot{y}$ ern, and  $\dot{y}$  first after he was married died and had no childern and left his wife to his bro $\dot{y}$ er, so lijkwijs did  $\dot{y}$  second and  $\dot{y}$  third whil  $\dot{y}$ <sup>i</sup> cam to  $\dot{y}$  seventh, and last of al  $\dot{y}$  wijf dijd. which of  $\dot{y}$ <sup>c</sup>s seven schal  $\dot{y}$  wife be, for everí oon had her. Jesus answerd, Je wander saith he and know not  $\dot{y}$  scriptures nor  $\dot{y}$  power of god. For in  $\dot{y}$  vprising no $\dot{y}$ er schal men mari nor women be married, but even as goddes angels

*σπίρμα*

*πλανῶσθε*

36 be in heaven. But as concerning  $\dot{y}$ uprising of  $\dot{y}$  dead, haav ie not red what god said vnto iou. J am said he  $\dot{y}$  god of Abraham, and  $\dot{y}$  god of Jsaac, and  $\dot{y}$  god of Jacob. God is not  $\dot{y}$  god of  $\dot{y}$  deed but of  $\dot{y}$  liuing. And  $\dot{y}$  pres of peopil heering  $\dot{y}$ is weer astooníed at his lerning. When  $\dot{y}$  Pharisais herd saí,  $\dot{y}$  he had stopped  $\dot{y}$  Saddoucais mou $\dot{y}$ es,  $\dot{y}$ <sup>i</sup> ga $\dot{y}$ erd  $\dot{y}$ emselves togi $\dot{y}$ er, and oon of  $\dot{y}$ em being a lawer did ask him, and tried him. M<sup>r</sup>. said he which is  $\dot{y}$  great cōmandment in  $\dot{y}$  lawe. Jesus answerd him.  $\dot{y}$ ou schalt love  $\dot{y}$  L.  $\dot{y}$  god with al  $\dot{y}$  hart, with al  $\dot{y}$  soule, and with al  $\dot{y}$  mind.  $\dot{y}$ is  $\dot{y}$ e first and  $\dot{y}$  greet cōmandment.  $\dot{y}$  second is lijk vnto  $\dot{y}$ is.  $\dot{y}$ ou schalt love  $\dot{y}$ i neighbor as  $\dot{y}$ iself.  $\dot{y}$  hool law and al  $\dot{y}$  p $\dot{p}$ heets hang on  $\dot{y}$ ees ij cōmandmentes. And when  $\dot{y}$  Pharisais weer ga $\dot{y}$ erd togi $\dot{y}$ er Jesus asked  $\dot{y}$ em, what think iou saith he of Christ. whoos sōn is he. Davids saí  $\dot{y}$ <sup>i</sup>. Hou  $\dot{y}$ en saith he to  $\dot{y}$ em doth David bi  $\dot{y}$  spirit cal him Lord.  $\dot{y}$  L. saith he said to mi L. sit on mi right hand vntil J have maad  $\dot{y}$ ijn ennies  $\dot{a}$  footstool vnder  $\dot{y}$  feet. Jf  $\dot{y}$ en dauid calleth him L. hou is he his sōn, and no man could answer him oon woord, nor durst after  $\dot{y}$  dai ani moor ask him ani thing.

## ƿ 23. Chapter.

THEN spaak Jesus to ƿ pres of peopíl and to his discipils, and said. ƿ Scribes and Pharísais did sit in Moses chair. keep and do al ƿ ƿ<sup>i</sup> bid ie keep, but do not according to ƿeer workes. For ƿ<sup>i</sup> speak, and do not. For ƿei bijnd vp heui burdens and hardlí bearabil, and lai ƿem on mens scholders, but ƿ<sup>i</sup> wil not with ƿeer finger remoov ƿem. And ƿei do al ƿeer workes, ƿ ƿ<sup>i</sup> might be seen of men. and ƿei maak ƿem brood gardes,\* and large weltes of ƿeer garmentes, and loov ƿ highest places in feestes, and ƿ chief seets in ƿeer meeting places, and to have curtesi doon to

ƿm, in ƿ cõmun places, and to be called rabbí. But be not iou called Rabbí. for iou haav oon leader Christ, and al iou be broyern. Cal ie no man on ƿ earth fayer, for iou haav oon fayer which is in heaven. Be ie not called leaders, for ie haav oon leader Christ. And he ƿ is grctest among iou let him be iour minister, and whosoever setteth

Al ƿeer religion standeth in outward doing, and schew of religion, void of an inward cleenes and true worschip. ƿ<sup>i</sup> speak holilí, ƿ<sup>i</sup> maak straight orders, ƿ<sup>i</sup> have ƿ masck of good woorkes, ƿ<sup>er</sup> gardes and weltes have saiengs of scripture embroyerd in, ƿ<sup>i</sup> have ƿ honor and estimacõn of vertue and holines given to ƿem, places of honor, naames of honor, but wheer is ƿ<sup>er</sup> hart, wheer is ƿ first cõmandmēt kept.

---

\* garde, or, guard—is an ornamental hem or border, and the word is used in this sense by Shakespeare. *Much Ado about Nothing*. Act i. Sc. 1.

“The body of your discourse is sometime *guarded* with fragments, and the *guards* are but slightly basted on neither.”

Also. *Merchant of Venice*. Act ii. Sc. 2.

“Give him a livery  
More *guarded* than his fellows.”

vp himself schal be abased and whosoever abaseth himself schal be set vpper.

37

Al  $\dot{y}$ <sup>is</sup> meaneth not to taak awaí oýer dutí indeed, or speeth of honor  $\dot{y}$  we ow bí nature to our parentes, and bi polící to our superiours, which both god confirmeth, and charges vs to honor  $\dot{y}$ em, but in true worschip and religion, we give no such superioritee of näl\* and polite names for religion itself, wheerin god wold have vs cleave vnto him, and honor oýer vnder him and for him. And ýeerfoor who in  $\dot{y}$ s case doth not raye obej god ýen man, and forsaketh not his faýer and his moýer and his childern for his cause is not worýi him.

*ἐμπροσθεν* Al  $\dot{y}$ <sup>is</sup> meaneth not to taak awaí oýer dutí indeed, or speeth of honor  $\dot{y}$  we ow bí nature to our parentes, and bi polící to our superiours, which both god confirmeth, and charges vs to honor  $\dot{y}$ em, but in true worschip and religion, we give no such superioritee of näl\* and polite names for religion itself, wheerin god wold have vs cleave vnto him, and honor oýer vnder him and for him. And ýeerfoor who in  $\dot{y}$ s case doth not raye obej god ýen man, and forsaketh not his faýer and his moýer and his childern for his cause is not worýi him.

*ἐπιστοχόμενος* Al  $\dot{y}$ <sup>is</sup> meaneth not to taak awaí oýer dutí indeed, or speeth of honor  $\dot{y}$  we ow bí nature to our parentes, and bi polící to our superiours, which both god confirmeth, and charges vs to honor  $\dot{y}$ em, but in true worschip and religion, we give no such superioritee of näl\* and polite names for religion itself, wheerin god wold have vs cleave vnto him, and honor oýer vnder him and for him. And ýeerfoor who in  $\dot{y}$ s case doth not raye obej god ýen man, and forsaketh not his faýer and his moýer and his childern for his cause is not worýi him.

*προφάσει* Al  $\dot{y}$ <sup>is</sup> meaneth not to taak awaí oýer dutí indeed, or speeth of honor  $\dot{y}$  we ow bí nature to our parentes, and bi polící to our superiours, which both god confirmeth, and charges vs to honor  $\dot{y}$ em, but in true worschip and religion, we give no such superioritee of näl\* and polite names for religion itself, wheerin god wold have vs cleave vnto him, and honor oýer vnder him and for him. And ýeerfoor who in  $\dot{y}$ s case doth not raye obej god ýen man, and forsaketh not his faýer and his moýer and his childern for his cause is not worýi him.

*κρίμα* Al  $\dot{y}$ <sup>is</sup> meaneth not to taak awaí oýer dutí indeed, or speeth of honor  $\dot{y}$  we ow bí nature to our parentes, and bi polící to our superiours, which both god confirmeth, and charges vs to honor  $\dot{y}$ em, but in true worschip and religion, we give no such superioritee of näl\* and polite names for religion itself, wheerin god wold have vs cleave vnto him, and honor oýer vnder him and for him. And ýeerfoor who in  $\dot{y}$ s case doth not raye obej god ýen man, and forsaketh not his faýer and his moýer and his childern for his cause is not worýi him.

*προσῆλτον* Al  $\dot{y}$ <sup>is</sup> meaneth not to taak awaí oýer dutí indeed, or speeth of honor  $\dot{y}$  we ow bí nature to our parentes, and bi polící to our superiours, which both god confirmeth, and charges vs to honor  $\dot{y}$ em, but in true worschip and religion, we give no such superioritee of näl\* and polite names for religion itself, wheerin god wold have vs cleave vnto him, and honor oýer vnder him and for him. And ýeerfoor who in  $\dot{y}$ s case doth not raye obej god ýen man, and forsaketh not his faýer and his moýer and his childern for his cause is not worýi him.

Wo be vnto iou scribes and pharisais, hypocrites, for ie schit  $\dot{y}$  kingdoom of heaven from men. for ie noýer enter in iourself, nor ie suffer not yoos  $\dot{y}$  wold cōm in to enter. wo be vnto iou scribes and pharisais hypocrites, for ie devour widowes houses, and for an outward pretens maak long praiers. ie schal ýeerfoor receive plentifuller pōnischment. Wo be to iou scribes and pharisais hypocrites for ie go about both bi see and land to maak oon

freschman, and  $\dot{y}$  being doon ie maak him twijs as much an helimp as iourselves.

Wo be to iou blind leaders who saí, whosoever swereth bí  $\dot{y}$  temple it is nothing, but whosoever sweareth bi  $\dot{y}$  gold of  $\dot{y}$  temple he is bound to perform it, vel,† he fauteth. Je foolish and blind men. whiýer is ýe gold or  $\dot{y}$  temple  $\dot{y}$  haloweth  $\dot{y}$  gold moor, and whosoever swereth by  $\dot{y}$ 'alter it is nothing, but whosoever sweareth bi  $\dot{y}$  gift on it, he is bound to pform it. Je folisch and blind men whiýer is  $\dot{y}$  gift greter or th'alter  $\dot{y}$  haloweth  $\dot{y}$  gift. He ýerfor  $\dot{y}$  swereth bi  $\dot{y}$ 'alter swereth bi it and bi al  $\dot{y}$  is on it, and he  $\dot{y}$  swereth bi  $\dot{y}$  temple swereth bi

\* näl, natural, or national.

† vel, Lat. or.

it, and bi him y̅ dwelleth it, and he y̅ sweereth bi heaven sweereth bi y̅ seet of god, and bi him y̅ sitteth y̅eron.

Wo be vnto iou scribes and pharísais hypocrites, for ie tith mint dīl and comín and leve vndoon right pití, and faith, y̅ waigh-tier points of y̅ law. thees things it was iour duti to do, and iet not to overslip y̅ oyer. Je blijnd leaders which do strain awái y̅ gnat,\* but swallow do y̅ Cameel.

ἀνηθον  
κρίσιν

Wo be vnto iou scribes and Pharísais hypocrites, for ie clense y̅ outward part of y̅ cup and y̅ disch but y̅ insijd is ful of robri and vnstaidnes. y̅ou blind pharísai

ἀκρασία

clens first y̅ insijd of y̅ cup and y̅ disch, y̅ y̅eer outside also mai be cleen.

Wo be to iou Scribes and pharísais hypocrites, for ie be lijk graves y̅ be plasterd over, which seem beautiful outwardli, but within y̅ be ful of deed boones and al vncleenes, so iou outwardli appear iust to men, but inwardli ie be ful of hypocrisí, and al vnla-

y̅<sup>i</sup> who folow y̅eer lustes in meetes and drinkes, and frothing y̅ bodie, and think bi corruptnes of minde y̅ to be best for y̅em, y̅oos be called ἀκόλαστοι, and y̅ faut ἀκολασία; but whoos reason vnderstandeth what is to be doon, and bi knouleg̃e holdeth what is best, but y̅ wildnes of his affections carieth awai his reason and knouleg̃e, who schold have staid raỹer and brideld y̅ affections, and so foloweth his lust of eating drinking and

\* "strain awai y<sup>e</sup> gnat." Gr. οἱ διυλίζοντες τὸν κώνωπα. The meaning of the word διυλίζω, to strain, is not to make a violent effort in swallowing, but to filter. The language of the authorized version, "strain at a gnat" conveys the former idea to the mind: but Cheke's, "strain awai the gnat," τὸν κώνωπα, i. e. the gnat which floats in the cup, conveys the latter. It is worthy also of remark, in support of Cheke's rendering of the word διυλίζοντες, that the allusion throughout the whole passage is to drinking and not to eating: for the word καταπίνοντες, which, both by Cheke and in the authorized version is rendered swallow, literally means drinking down.

frothing,  $\bar{y}^{\text{ei}}$  be called in greek fulnes. Wo be to iou  
 $\acute{\alpha}\kappa\rho\alpha\tau\epsilon\bar{\iota}\varsigma$  and yeer faut  $\acute{\alpha}\kappa\rho\alpha\sigma\acute{\iota}\alpha$ . scribes and pharisaïs  
 which we mai cal rightlí vn- hypocrites for ie bild  
 staid, and vnstaidnes.  $\bar{y}$  graves of  $\bar{y}$  propheetes,  
 and dresse vp  $\bar{y}$  tombes

of  $\bar{y}$  iust and saí, if we had been in our faýeres dais, we  
 wold not have been cōmuners with  $\bar{y}$ em of  $\bar{y}$ e p̄pheetes  
 blud, and so iou witness of iourselves,  $\bar{y}$  Je be  $\bar{y}^{\text{er}}$  chil-  
 dern  $\bar{y}$  slew  $\bar{y}$  p̄pheetes. and iet look ie fulfil iour faýeres  
 measur. ie serpentes and ofspringes of adders, how can  
 ie flie from helles ponischment. lo yeerfoor J send vnto  
 iou propheetes and wise men and lerned men, and sum  
 of  $\bar{y}$ em ie schal kil, and crucifie, and sūm of  $\bar{y}$ em ie  
 schal scourge in iour meeting plaaces, and ie schal  
 sequet  $\bar{y}$ em from citee to citee  $\bar{y}$  al  $\bar{y}$  iust blud which  
 hath been sched on  $\bar{y}$  earth sins  $\bar{y}$  blud of Abel  $\bar{y}$  iust  
 vnto  $\bar{y}$  blud of Zachari  $\bar{y}$  sūn of barachi, whom ie slew  
 between  $\bar{y}$  temple and  $\bar{y}$  alter, might fal on iou. Truli J  
 sai vnto iou, al yees thinges schal light on  $\bar{y}$ s kind. O  
 Jerusaleem Jerusaleem, which hast killed  $\bar{y}$  p̄pheetes and  
 stooned thoos  $\bar{y}$  weer sent to thiself, how often wold J  
 have gatherd together  $\bar{y}$ i childern, even as  $\bar{y}$  bird ga-  
 yereth togiyer her chickens vnder her winges and ie wold  
 not. lo iour house schal be left wild vnto iou. For J  
 sai vnto iou  $\bar{y}$  from hensforth ie schal not se me, vntil  
 ie saí blessed is he  $\bar{y}$  cōmeth in  $\bar{y}$  L. naam.

$\bar{\upsilon}\phi\epsilon\iota\varsigma$   
 $\acute{\epsilon}\chi\iota\delta\bar{\nu}\alpha\iota$   
 38  
 $\gamma\rho\alpha\mu\mu\alpha\tau\epsilon\bar{\iota}\varsigma$

$\gamma\epsilon\gamma\epsilon\bar{\nu}\acute{\alpha}$

## $\bar{y}$ 24. Chapter.

WHEN Jesus was going awaí, and went from  $\bar{y}$  temple,  
 $\bar{y}^{\text{en}}$  cam his disciples vnto him, to schew him  $\bar{y}$  bijldinges  
 of  $\bar{y}$  temple. But Jesus said vnto  $\bar{y}$ em see ie not al this  
 —Truli J sai vnto iou yeer schal not be left heer oon  
 stoon apon anoyer, which schal not be loused awaí. And  
 when he had sit on  $\bar{y}$  hil of olives hijs discipils cam vnto



him ápart and said vnto him. Tel vs when scha\* ýes  
things bee, and what schal be ý taken of ý cōming  
and of y'end of ý world. Jesus answerd, Se saith he ý  
noon deceiv iou. For mani schal cōm in ni naam and  
sai J am Christ, and schal deceiv mani. for ie schal  
heer of warres, and speking of warres. look ie be not *ἀκούς*  
troubled. For al thees must cūm to passe. and iet  
schal ýer not be an end. For oon nation schal rise  
against an oýer, and kingdooM again kingdooM, and  
yeer schal be hunger and pestilens, and erthquaakes in  
divers places. Al ýees things schal be ye begīning of  
grefes. ýen schal ýei deliver iou to be troubled and ý<sup>i</sup>  
schal put iou to death, and ie schal be hated of al na-  
cions for mi naames saak, ýen schal mani fal awai, and  
on schal betrai an oýer, and on schal haat an oýer.  
And mani fals p̄pheets schal rise vp and schal deceiv  
maní, and bicaus ý vnlafulnes schal much encreas ý  
peoples loov schal wax cold. But he ý abideth to ý *ἀγάπη τῶν*  
end he schal be saved. and ýis gospel of ý kingdooM *πολλῶν*  
schal be preched thorough ý hoole world, and witnessed *εἰς μαρτύριον*  
to al ý heyen. And ýen schal th'end cōme, but whe†  
ie se ý cursednes of desolation, which was spooken of  
bi daniel ý p̄pheet, standing in an holi place, let him ý  
redeth mark it, ýen let ýem in Juri flie vnto ý hils, let *νοεῖτω*  
not him ý is in his hous abov go down to tak ani thing  
out of his hous, and he ý is in ý feld let him not retorn  
back again to fetch his cloothes. wo be to ýem ý be 39  
great with child, and ýem ý give suck. But prai ý iour  
flight be not in winter nor on ý Sabbot daí. For ýen  
schal yeer be greet miserí, and sich as hath not been  
sins ý begīning of ý world, vnto ýis dai, nor after schal  
not be. And except ýees dais wer schortend, no man *σάμξ*  
schold bee saved. but for ý chosens saak ýees dais  
schal be schortend. ýen if a man sai vnto iou, Lo Christ

\* schal.

† when.

is heer or heer, beleev him not. For yeer schal rise fals Christes and fals p̃pheets, and yei schal work great tokens and wonders, in so much ỹ, if it weer possibil, ye chosen schold be deceived. lo J have fortold iou yis. Jf yeerfoor yei sai vnto iou. lo he is in ỹ wildernes go not forth, lo he is in ỹ closets beleve yem not. For even as ỹ lightening goëth from ỹ east, and scheweth even unto ỹ west, so schal ỹ sōn of mans presens be. For wheer soever ỹ Carcas is yĩyer wil ỹ egles be gayerd. And bi and bi after this wretched tijm be past, ỹ sōn schal be darkened, and ỹ moon schal not give her light, and ỹ sterres schal fal from heaven, and ỹ powers of ỹ heavens schal be schaken, and yēn schal ỹ sōn of mans token appear in ỹ heaven, and yēn schal al ỹ schires of ỹ earth lament, and schal se ỹ sōn of man coming in ỹ cloudes of heaven with power and much glorie. and he schal send forth his angels with á loud sounded trumpet, and yei schal gayr togīyer his chosen from ỹ iiij windes, from th'oon end of ye heavens to ye oyer. And lern yis biword of ỹ fig tree. When heer branches be oons tender, and her leves bud forth, know ie ỹ somer is neer. So when ie see al yēes thinges know ie ỹ it is even at hand.

φυλαι

ἐπι θύραις

γενεα

ἐκαμίζοντες

Truli J sai vnto iou yis aḡe schal not pas vntil al yēes thinges be doon, heaven and earth schal pas awai but mi saieng schal not pass awai. As for ỹ dai and ỹ hour no man knoweth no not ỹ angels of heaven, but oonli mi fayr. Euen as Noës tijm was, so schal ỹ sōn of mans cōming be. For even as in ỹ tijm afoor ỹ flood men weer eating and drinking, marijng, and bestowing yeer childern, vntil ỹ tijm ỹ Noë cam into ỹ ark, nor yei knew not whil ỹ flud cām and destroyed yem al, even so is ỹ son of mans cōming, yēn schal two be in ỹ feld<sup>contree</sup>, and y'oon taken and y'õyer forsaken. ij schal grijnd in oon mil, and y'oon taken

and y'oyer forsaken. Watch yerfoor for iou know not what tijm iour L. wil cōm. But know yis y̅ if y̅ housholder knew at what watch y̅ thief wold cōm, he wold watch and not suffer his hous to be broken vp. διουρυθηῖναι  
 Be iou yerfoor redí, for iou can not gess what tijm y̅ sōn of man wil cōm. y̅ servant yerfoor who is a faithful and á wise servant, whom y̅ L. hath set over his meíní to give yem meat in convenient tijm, and his L. θεραπείας  
 findeth him doing so at his cōming, is happí. trulí J sai unto iou, he wil give him y̅ order of al y̅ he hath. But if he being a il servant saí to himself, mi M<sup>r</sup> κύριος  
 tarieth long or he cōm, and so begin to beet his felow servantes and to eat and drink with y̅ dronken, y̅ servantes M<sup>r</sup>. wil cōm at á daí vnlooked for, and at an hour vnknown of to him, and wil cut him on sonder, and give him sich part as hypocrites hath. yerer schal be weping and gnasching of teth.

### y̅ 25. Chapter.

YEN schal y̅ kingdom of heaven be lijk vnto ten virgins which took yeer laampes and went to meet yeer bridegroom. And fíve of yem weer fooles and fíjv wíse. y̅ fooles when y̅<sup>i</sup> took yeer lampes took noon oile with yem, y̅ wíse took oíl in y̅<sup>er</sup> vessels, when y̅<sup>i</sup> took yeer laampes. And while y̅ brijdgroom taried longé, y̅ei al slombred and slept. About midnight yeer was á crí, lo y̅ brijdgroom cōmeth, go forth to meet him. yen roos al yees virgins, and furnisched yeer lampes. y̅ fooles said yen to y̅ wijse, give vs sūm of iour oíl for our lampes be out. y̅ wijs answerd. yeer is not yen sufficient for μήποτε  
 vs and for iou. but go rayér to yem y̅ sel it, and bi for iourselves. And whil y̅ei went to bí it, cōmeth y̅ brijdgroom, and yooos y̅ weer redí went in with him to y̅ mariáge, and y̅ door was schit, afterward cam y̅ oyer

virgins and said <sup>Sir Sir</sup> L. L. open vs  $\text{ý}$  door. He answerd, J  
 sai truli to iou saith he J knou iou not. Watch yerfoor  
 for iou knou not  $\text{ý}$  dai nor ye tijm when  $\text{ý}$  sön of man  
 wil cöm. <sup>it is even lijk</sup> For even as á man,  $\text{ý}$  went forth, called his  
 serväts and deliverd  $\text{ý}$ em his goods, and to ye oon he gaav  
*τάλαντα*  $\text{ý}$ ijv talantes, to  $\text{ý}$  ooýer ij, to ye oýer oon, everí oon ac-  
 cording to his power, and he went foorth bí and bí.  $\text{ý}$ en  
 went he which had received five talantes and occu-  
 pied  $\text{ý}$ em, and gat ooýer five talantes. and lijkwijs he  
 41  $\text{ý}$  had ij talantes, gained also oýer ij. but he  $\text{ý}$  received  
 oon, went and digged  $\text{ý}$  ground, and hid his masters silver  
 yeer. not long tijm after cömeth  $\text{ý}$  M'. of yees ser-  
 vantes, and entreth into an accompt with  $\text{ý}$ em, and he  
 who received five talantes, cãm to him and brought him  
 ooýer five talantes. Sir saith he ie deliverd me five ta-  
 lantes, lo J hav gained with  $\text{ý}$ em oýer  $\text{ý}$ ijv. wel good  
 and faithful servant, saith his M' vnto him,  $\text{ý}$ ou haast  
 been faithful in á litil. J wil give  $\text{ý}$ ee ye ordning of a  
*εις χάριν* great deal, go  $\text{ý}$ ou in  $\text{ý}$ iýer, wheer  $\text{ý}$  M' delighteth to  
 be.  $\text{ý}$ en cam he who had received ij talantes. Sir saith  
 he  $\text{ý}$ ou deliverdst me ij talantes, lo J have gained with  
 $\text{ý}$ em oýer ij talantes. wel good and faithful servant  
 saith his M' vnto him, bicause  $\text{ý}$ ou hast been faithful in  
 a litil, J wil give  $\text{ý}$ ee ye order of a great deal, enter in  
*χάραν*  $\text{ý}$ yer, wheer  $\text{ý}$  M' delighteth to be. But he which had  
 received oon talant cam to him. Sir saith he J knou  $\text{ý}$   
 $\text{ý}$ ou art a sower man,  $\text{ý}$ ou repest wheer  $\text{ý}$ ou soowedst  
*δυσκόπισας* not,  $\text{ý}$ ou gayereest wheer  $\text{ý}$ ou hast doon no cost, and J  
 fearing this went and hid  $\text{ý}$  talent in  $\text{ý}$  ground, lo  $\text{ý}$ ou  
 haast  $\text{ý}$ ijn own. His  
 good ententes not truli di- m' answerd him.  $\text{ý}$ ou  
 rected serveth not áfoor god, noughtí and slouthful  
 nor neglecting and vnusing of servant, saith he.  
 his cömmandmentes and wais knowest  $\text{ý}$ ou  $\text{ý}$  J reep  
 he wold have folowed. wheer J soowed not,

and gayēr wheer J bestoowed no cost. yōu schold  
 yēerfoor haav put out mi moní to y̅ tablers, and yēn at τραπεζίται  
 mi retorn J schold have received mijn own with gain. τόκῳ  
 taak yēerfoor yīs talant from him, and give it him y̅ hath  
 x talantes. For everí man y̅ hath,\* schal haav given  
 him, and he schal have  
 plentí, but from him y̅ \* á pretí even wordíng in have,  
 hath not even y̅ he hath which oon wai betookēneth y̅  
 schal be taaken from possessing of y̅ thing, y'oyer  
 him. And throw this wái y'using of y̅ is possessed,  
 vnprofitable servant as *ἐπίστασθαι* doth to y̅ greekes,  
 into y'uttermoost dark- and maní oyer wordes, wheer-  
 nes. yēer schal be of y'oon significōn is *κτῆσις*  
 weeping and gnasching and y'oyer *χρησις*.  
 of teeth. When y̅ sōn

of man cōmeth in his glórí and al his holí angels with  
 him, yēn schal he sit on y̅ throon of his glórí, and al yē  
 heyēn schal be gayērd afoor him, and he schal pluck  
 out y'oon from y'oyer, as y̅ schepherd plucketh out y̅  
 schepe from y̅ kiddes, and schal set y̅ scheep on his ἐρίφῳν  
 right hand, and y̅ kiddes on his left. yēn schal yē  
 king saí to yēm on his right hand. Cōm ie blessed of  
 mi faýer, enherite y̅ kingdoom prēpared for iou sins y̅  
 groundworkes of y̅ world weer laied. For J was hongri  
 and ie gave me meat, J was thrustí and ie gaav me drink,  
 J was a stranger and ie harboroud me, J was naked and  
 ie cloýed me, J was sick and ie visited me, J was in  
 prison and ie cam to me. yēn schal yē rightuous an-  
 sweer, Sir schal yēi saí when sau we ye hungrí and fed  
 ye or thrustí and gave ye drink, when saw we y̅ a stranger  
 and harbord ye, or naked and clooyed ye, when saw we  
 ye sick or in prison and cam to ye. yē king schal an-  
 sweer yēm. Truli schal he saí J tel iou, whatsoever  
 iou haav doon to oon of mi leest brethern, ie hav doon  
 it to me. yēn schal he saí to yēm on yē left hand, go  
 from me al ie cursed into everlasting fíjr, prēpared for y̅

devel and his angels. For J was hongri and ie gave me no meet, J was thrustí, and ie gav me no drink, J was á stranger and ie harboroud me not, J was naked and ie cloyed me not, J was sick and in prison and ie visited me not. yēn schal yēi answer him Sir, sai yēi, when saw we yē hongrí or thurstí, stranger or naked, sick or in prison, and did not serve yē. He schal yēn answer yēm. Truli saith he J tel iou. Jn so much as ie have not doon it to oon of yēes litil oons, ie haav not doon it to me. And thoos schal go vnto everlasting ponischmēt, and y̅ Just unto yē lijf everlasting.

### ŷ 26. Chapter.

γραμματεῖς

AND it cam to pass when Jesus had ended thees saienges, he said to his discipils, Ye knou ŷ after ij daí schal Easter be, and ŷ sōn of man schal be deliverd to be crossed. yn weer\* ŷ hedpriestes ŷ lerned men and yē elders of ŷ peopil in to ŷ hedpriestes court, who was called Caíapha. and ŷ<sup>i</sup> took councel togiyer ŷ yēi might catch Jesus bi sum craft, and slee him. But yēi said it might not be on yē holidai, leest yēer weer sum stirre among ŷ peopil. And when Jesus was in bethaina, in Simon ŷ lepers hous, yēer cam an woman to him having an alabaster box of veri costli ointment, and poored it on his hed, as he sat at meat. His discipils seing ŷ weer discontented. To what purpoos, said yēi, is yis waast. For yis ointment might hav been soold for much, and given to ŷ poor. Jesus knowing yis said to yēm. whi put ie yis woman to troble, for sche hath wrought á good work on me. yē poor schal ie haav alwais with iou but me ie schal not haav. For sche who hath poored yis ointment on mi bodí, hath doon it to burí me. Trulí J sai vnto iou ŷ wheersoever in ŷ hool

---

\* yēn weer assembled togiyer.

world yis gospel schal be preched, <sup>†</sup> which sche hath doon schal be spooken of, to her praise. Yēn oon of <sup>†</sup> *μνημόσυνον* xij, who was called Joudas Jscarioot, cam to <sup>†</sup> hed-priests and said, what wil ie give me, and J wil deliver him to *ίου*. And <sup>†</sup> yei appointed\* him 30 silverlinges. *ἀργύρια* And from <sup>†</sup> y tijm forward he sought á good occasion to deliver him to yem. <sup>†</sup> y first dai of <sup>†</sup> vnlevened cam <sup>†</sup> y discipils to Jesus. Wheer wilt you sai yei to him schal we prepaar for ye to eat <sup>†</sup> y Easter. Go iou saith he into <sup>†</sup> y Citee to sich á man, and sai vnto him. Mi tijm, saith <sup>†</sup> y M<sup>r</sup>., is at hand, J and mi discipils wil keep Easter with <sup>†</sup> y. And <sup>†</sup> y discipils did as Jesus had comanded yem, and maad redí his Easter. And when it was laat he set him down with his discipils, and, as yei weer eating, Truli, saith he, J tel iou <sup>†</sup> y oon of iou schal betraí me. And yei being much greved began to saí everí oon to him. is it J Sir.

43

He <sup>†</sup> dippeth his hand mi veri frend and nigh ac- in <sup>†</sup> y disch with me, quaintans, for jóos moost schal betrai me. Suerlí cōmunli eat and drink with <sup>†</sup> y sōn of man goth his men.

wai, as it is wrítin of

him. But wo be unto <sup>†</sup> y man, bi whom <sup>†</sup> y sōn of man is betraid. It had been good for <sup>†</sup> y man if he had never been boorn. Judas yēn who betraid him spaak unto him, Js it J M<sup>r</sup> mijn, quoth he. yēn said he. So <sup>†</sup> you *σὺ ἐλπας* saist. And as yei weer eating Jesus took breed, and after he had said grace† he braak it and gave it to his disciples. Taak said he, eat, yis is mi bodí, and when he

\* To appoint, is to settle any thing by compact. See Gen. xxx. 28, and Judges, xx. 38. Auth. ver.

† "said grace." Gr. *εὐλογήσας*. Auth. ver. "blessed it." The margin of the authorized version has, "Many Greek copies have, gave thanks," Cheke had originally rendered *εὐλογήσας* as well as *εὐχαριστήσας*, ver. 27, *blessed it*: but subsequently altered the former to *said grace*, and the latter to *given thanks*.

πολλῶν

had taken ye cup and given thanks, he gave it yem. Drink ie al said he of yis. For yis is mi blud, which is of y̆ new testament, which is sched for y̆ people for forgiveness of siñes. J sai unto iou J wil not drink hensforth of yis frucht of y̆ vijn, vntil y̆ dai when J wil drink new with iou in mi fayers kingdoom. And after yei had praised god, yei went forth to olives hil. yen saith Jesus to yem. Al ie schal fal from me to night. For it is writin, J wil strike y̆ scheepherd, and y̆ scheep of y̆ flock schal be scaterd. but after y̆ J am risin, J wil go befoor iou into galilái. Peter answerd. Jf al men saith he to him wold fal from ye, iet wil J never fal from ye. J tel y̆ trulí saith Jesus vnto him, y̆ yis night, befoor ye Cockcrow you schalt dení me thries. Jf J schold die with ye, saith Peter vnto him, J wil not deni ye, and lijkwijse said al y̆ discipils. yen went Jesus with yem into a place called gethsemanee, and saith to his discipils. Sit ie doun heer whil J go and praí ionder, and he took peter with him and Zebedais ij sōnes and began to be greved and ful of pain. yen saith Jesus unto yem. J am even lijk to die for sorow, tari heer and watch with me. And when he had goon a litil from yem he fel on his face, and praid. Mi fayer saith he if it be possibil let yis cup go from me, houbeit not as J wil but as you wilt, and he cōmeth to his discipils and found yem sleping. How so can ie not watch oon hour with me, watch and praí y̆ ie enter not into trial. y̆ spirit is redí, but y̆ flesch is week. y̆ second̄ tijm again he praíd, Mi fayer, saith he, if yis cup can not pass from me, y̆ wil be doon, and he returned and found y<sup>m</sup> sleping again. For yeer eies weer hevi. and he left yem yeer, and went again and praied y̆ third̄ tijm and said the saam thing. yen cōmeth he to his discipils. Sleep now saith he and rest ie, lo ye hour is cōm, and y̆ sōn of man is deliverd into y̆ siners handes. rise let vs go. lo mi betraier is at hand. And whil he was speeking

44

πειρασμόν



thus, lo Judas on of  $\text{y}^{\text{e}}$  xij cam and with him a great  
 cōpani with swerdes and staaves from  $\text{y}^{\text{e}}$  hed priestes and  
 elders of  $\text{y}^{\text{e}}$  peopil. His betraier gaav  $\text{yem}$  á taken.  
 Whoomsoever, saith he, J schal kiss, he it is, taak him.  
 And bí and bí he cam to Jesus, al hail M<sup>r</sup> mijn saith he,  
 and he kissed him. Jesus said vnto him. Fellow,  
 wheerfor art  $\text{you}$  heer now.  $\text{yen}$  cam  $\text{yei}$  and laid hand  
 on Jesus and took him. And loo on of  $\text{yem}$   $\text{y}^{\text{e}}$  weer  
 with Jesus put out his hand, dreu out his swerd, strook  
 $\text{y}^{\text{e}}$  hed priestes servant, and cut of his ear.  $\text{yn}$  said  
 Jesus to him put vp  $\text{yi}$  swerd wheer he schold be. For  
 everi men\*  $\text{y}^{\text{e}}$  draueth his swerdes schal perisch with  
 swerde. whi thinkest thou,  $\text{y}^{\text{e}}$  J can not now desir mi  
 fayer, and he wil aid me with moor  $\text{yen}$  xij le $\text{geons}$  of  $\text{λεγεῶνας}$   
 angels. Hou schold  $\text{yen}$   $\text{ye}$  scriptures be fulfild,  $\text{y}^{\text{e}}$  it  
 must be  $\text{yus}$ . Jesus at  $\text{yat}$  tijm said to  $\text{y}^{\text{e}}$  pres of peopil  
 yeer. Je cōm forth with swerdes and staves to taak  
 me as J weer as thief. J sat with iou daili, and tough  
 iou in  $\text{y}^{\text{e}}$  tempil, and ie took me not. But al  $\text{yis}$  is  $\text{y}^{\text{e}}$   $\text{y}^{\text{e}}$   
 p̄pheets writings maí be fulfilled.  $\text{yen}$  forsook him his  
 discipils and fled. And  $\text{yei}$  took Jesus and brought him  
 to Caiaphas  $\text{y}^{\text{e}}$  hed priest, wheer  $\text{y}^{\text{e}}$  lerned men and  $\text{y}^{\text{e}}$   $\text{γραμματεῖς}$   
 elders weer gayerd. But Peter folowed him afar of  
 even vnto  $\text{y}^{\text{e}}$  hed bishops court. and he enterd in and  $\text{ἀντήν}$   
 sat among  $\text{y}^{\text{e}}$  servantes to see  $\text{yend}$ .  $\text{ye}$  hed priest  $\text{yen}$   
 and  $\text{yelders}$  and  $\text{ye}$  hool councel, sought fals wítnes  
 again Jesus  $\text{y}^{\text{e}}$   $\text{yei}$  might put him to death, and  $\text{yei}$  found  
 noon, and although mani fals witnesses cam in  $\text{yei}$   
 found nothing. Afterwardes cam ij fals witnesses,  $\text{yis}$  45  
 man sai  $\text{yei}$  said J can pluck doun  $\text{y}^{\text{e}}$  church of god and  $\text{ναὸν}$   
 within iij daies bild it vp. And  $\text{y}^{\text{e}}$  hed priest roos and  
 said vnto him. Answerest  $\text{you}$  nothing. what schal  
 $\text{yees}$  men condēn  $\text{y}^{\text{e}}$ . but Jesus held his peace.  $\text{yen}$   $\text{καταμαρτυ-}$   
 spaak  $\text{y}^{\text{e}}$  hedpriest. J coniure  $\text{y}^{\text{e}}$  in  $\text{ye}$  naam of  $\text{y}^{\text{e}}$  liuing  $\text{ρῆσι}$

\* Cheke had originally written, " al men  $\text{y}^{\text{t}}$  drau yeer swerdes."

κολαφίζειν  
ῥαπίζειν  
ἀνλῆ

god, y̅̅ you tel vs whiyer y̅̅ou be Christ y̅̅ s̅̅on of god. Jesus said vnto him y̅̅ou haast said so. Houbeit J sai vnto iou from hens forth schal iou see y̅̅ s̅̅on of man sit on his right hand y̅̅ is pouer itself, and cōm in y̅̅ heavens cloudes. y̅̅en rent y̅̅ hed priest his garmentes, and said y̅̅ he had speak blasphemí. what need we ani moor witenesses. lo nou haav ie herd his blasphemí. What think iou? y̅̅ei answerd. He is worȳi to di, sai y̅̅. y̅̅en spit y̅̅ei in his face and buffeted him, oȳer smoot on y̅̅ face. fortel vs Christ, sai y̅̅ei, who is he y̅̅ striketh y̅̅e. Peter sat without in y̅̅ Court. And y̅̅eer cōmeth an hand<sup>wench</sup>maiden vnto him. Euen y̅̅ou, saith sche, wert with Jesus y̅̅ galilaí. He y̅̅eer denied it afoor al and said, J knou not what y̅̅ou saiest. And as he was going forth into y̅̅ gaathous, y̅̅eer sau him an oȳer wench, and sche said to y̅̅em y̅̅ weer y̅̅eer. Euen y̅̅is man was with Jesus y̅̅ Nazōraí. And he denied it again with an ooth, y̅̅ he knew not y̅̅e man. A litil after cam y̅̅ standers bí and said unto Peter. Truli y̅̅ou art oon of y̅̅em for y̅̅ speche bewraieth y̅̅e. y̅̅en began he to curs and swear y̅̅ he knew not y̅̅e man. and bí and bí y̅̅ Cock creu. And Peter rememberd Jesus wordes y̅̅ he said vnto him, y̅̅ befoor y̅̅ cock croweth y̅̅ou schalt thries deni me, and he went out and wept bitterlí.

ῥήματος

## y̅̅27. Chapter.

ἡγεμόνι

διμα

AND verí earlí y̅̅ next daí, al ye hedpriestes and y̅̅e aldermen of y̅̅ people, took councel again Jesus y̅̅ y̅̅ might put him to death, and y̅̅ei bound him and brought him to Pontius Pilate y̅̅ pr̅̅esident. y̅̅en Joudas his traitor, seing y̅̅ he was condēned, did forthink himself, and brought again y̅̅ xxx silverlinges to y̅̅ hed priestes and y̅̅e aldermen, and said, J have sined in betraieng y̅̅e giltles bloud man. What is y̅̅ to us, said y̅̅ei, look y̅̅ou

to it. And he threw  $\text{y}^{\text{e}}$  silverlinges in  $\text{y}^{\text{e}}$  Church and went his wais, and so departed and hong himself.  $\text{y}^{\text{e}}$  hed priestes took vp  $\text{y}^{\text{e}}$  silverlinges and said, Jt is not lauful to put  $\text{yem}$  in to  $\text{y}^{\text{e}}$  Corbon, bicaus  $\text{y}^{\text{e}}$ í weer  $\text{y}^{\text{e}}$  κορβανῶν  
 price of bloud.  $\text{y}^{\text{e}}$ í took councel  
 togiyer, and bought with  $\text{yem}$  á  $\text{y}^{\text{e}}$  pce of a mans  
 potters ground to burí strangers deeth.  
 in. Wheerfoor  $\text{y}^{\text{e}}$  ground is called  
 $\text{y}^{\text{e}}$  bloudground to  $\text{yis}$  daí.  $\text{y}^{\text{e}}$ n was Jeremi  $\text{y}^{\text{e}}$  p̄pheets  
 saieng fulfilled. And  $\text{y}^{\text{e}}$ í took xxx silverlinges saith 46  
 he  $\text{y}^{\text{e}}$  price of  $\text{y}^{\text{e}}$  valewed, whoom  $\text{y}^{\text{e}}$ í bought of  $\text{y}^{\text{e}}$  chil- τιμήσανθαι  
 dern of Jsrt,\* and  $\text{y}^{\text{e}}$ í gave  $\text{yem}$  for á potters ground,  
 as  $\text{y}^{\text{e}}$  L. appointed me. Jesus stood befoor  $\text{y}^{\text{e}}$  pr̄sident  
 and  $\text{y}^{\text{e}}$  pr̄sident asked him. Art you saith he  $\text{y}^{\text{e}}$  king  
 of Jues. Thou saiest so, said Jesus unto him. And  
 when he was accused of  $\text{y}^{\text{e}}$  hedpriestes and aldermen,  
 he answerd nothing.  $\text{y}^{\text{e}}$ n said Pilaat unto him, herest  
 you not hou mani thinges  $\text{y}^{\text{e}}$ í charḡe  $\text{y}^{\text{e}}$  with. And καταμαρτυ-  
ρῶσι  
 he answerd him to never a word, insomuch  $\text{y}^{\text{e}}$   $\text{y}^{\text{e}}$  pr̄s-  
 sídent marveiled much at it. About  $\text{yis}$  feast  $\text{y}^{\text{e}}$  pr̄s-  
 ident was wont to deliver a prisoner to  $\text{y}^{\text{e}}$  peopil, whoom  
 $\text{y}^{\text{e}}$ í wold. And  $\text{y}^{\text{e}}$ í had  $\text{y}^{\text{e}}$ n a notable prisoner called  
 barabbas. And when  $\text{y}^{\text{e}}$ í weer gayerd togiyer Pilat  
 said to  $\text{yem}$ . Whoom wil ie  $\text{y}^{\text{e}}$  J deliver unto iou, barab-  
 bas, or Jesus  $\text{y}^{\text{e}}$  is called Christ. For he knew  $\text{y}^{\text{e}}$   $\text{y}^{\text{e}}$ í  
 had brought him in for envie. And as he sat on his παρίδωκαν  
 iugment seat, his wife sent vnto him. Haav you nothing  
 to do saieth sche with  $\text{y}^{\text{e}}$  Just man. For J haav been  
 much trobled  $\text{yis}$  daí with him in mi dream. But  $\text{y}^{\text{e}}$  ὄναρ  
 hedpriestes and  $\text{y}^{\text{e}}$  eldermen psuaded  $\text{y}^{\text{e}}$  people,  $\text{y}^{\text{e}}$   $\text{y}^{\text{e}}$ í  
 schold asck barrabas, and put Jesus to deth.  $\text{y}^{\text{e}}$  pr̄si- ἀπολείωσι  
 dent answered. which of  $\text{y}^{\text{e}}$ es ij, saieth he to  $\text{yem}$ , wil

\* Gr. ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ. The margin of the author-  
 ized version has "Or, whom they bought of the children of Israel." This  
 rendering is completely identical with that of Cheke.

ie <sup>ȝ</sup> J deliver íou. Barabbas saí ȝeí. what schal J do  
 with Jesus, saith Pilaat unto ȝem, which is called Christ.  
 let him be crossed saí ȝeí al. What hurt hath he doon  
 saith ȝ pręsident. But ȝeí cried ȝ moor, let him be  
 crossed saí ȝeí. Pilaat seing ȝ it was no boot, but raȝer  
 troble cam of it, he took water and wasched his handes  
 befor ȝ people. J am gítles saith he of ȝis iust mans  
bloud. look iou on it. Al ȝ people answerd. His  
 blud saí ȝeí be revenged on us and our childern. ȝen  
 he deliverd ȝem barabbas, and scourged Jesus and de-  
 liverd him to be crossed. ȝe pręsidentes souldiars ȝen  
carieng Jesus into ȝe cōmun hal gaȝerd ȝe hool band  
unto him, and vnraieng of him, put on him á scarlet  
 mantíl, and wríthing together á croun of thistels, ȝeí  
 put it on his hed, and á reed in his hand, and bowing  
 ȝeer knees befor him scorned him, and said, al hail  
 king of ȝe Jues, and spit at him, and took ȝe reed, and  
 bet him on ȝ hed, and when ȝeí had mocked hím, ȝeí  
 pluckt of his mantil, and put on his clooyes again, and  
 caried him awaí to be crossed. and as ȝeí went ȝeí found  
 á Cureenaieen whoos naam was Símooon, him ȝeí com-  
 pelled to cari ȝ crosse. And when ȝeí cam to golgotha,  
<sup>ȝ</sup> place, which is as much to saí as ȝe sculplace, ȝeí gav  
 him vineger mixt with gal to drink, and when he had  
 taasted on it, he wold not drink. And after ȝeí had  
 crossed him ȝeí cast lottes and diuided his garmentes, ȝ  
<sup>ȝ</sup> pphets saieng might be fulfilled. ȝeí haav diuided  
 mi garmentes amongest ȝem, and ȝeí haav cast lots for  
 mi cloying. And ȝeí sat and kept him ȝeer. And ȝeí  
 set his caus in writing over his hed. **ȝIS IS JESVS**  
**ȝE KING OF IVES**. ȝeer weer ȝen crossed with him  
 ij theves, oon of ȝe right hand, and an oȝer on ȝe left.  
 And ȝeí <sup>ȝ</sup> passed bi, did speek il on him, and schaked  
 ȝeer heddes at him. ȝou <sup>ȝ</sup> couldest destroi ȝe tempil  
 saí ȝeí and in ijj daies build it again, saav ȝiself now,  
 if ȝou be goddes sōn cōm down from ȝe cross. ȝe hed-

deth

παράλμβοντες  
 πραιτώριον

ἀκανθῶν

47

ἐβλασφήμων

priestes lijkwise, ye leerned men, and ye eldermen scorned him, He haath saaved oyer, sai yei, but himself he can not save, if he be king of Jsrl, let him cū doun from y̅ cros now, and we wil beleve him. He haath trusted in god, let him nou deliver him if he wil haav him. For J am gods sōn said he. And ye theves y̅ weer crossed with him did vpbraid him with ye saam. But from y̅ sixt hour vnto y̅ ix hour, al ye hool earth was derk. And about frō noon to iij of y̅ ix hour Jesus cried with a greet y̅ clock. voice, Elí. Elí. lama sabacthani.

y̅ is as much as, mi god, mi god whi haast you forsaaken me. And sum of yem y̅ stood yeer heering yis said y̅ he call for elias. And bí and bí on of yem ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave it him to drink. And y̅ residue said. Soft, let vs se whiyer helias cōm to save him or no. And Jesus cried again with a great voice, and ielded vp y̅ ghoost, and lo y̅ vail of y̅ church was torn into ij partes from y̅ top dounwardes, and ye erth quaked, and y̅ rockes weer toorn asonder, and ye graaves weer opend, and mani deed saintes bodies did rijs again, and cam out of yeer graves after his rising again and cam into y̅ holi citee, and did appear to mani. and ye hunderder and his men y̅ kept Jesus, seing y'earthquake and oyer thinges y̅ weer doon, weer much afraid and said, suerli he was goddes sōn. yeer stood mani women afar of to see, which had folowed Jesus from galilai to serve him, among y̅ which was Marí magdaleen, and Marí James and Joses moyer, and Zebedais sōnes moyer. And when it was laat, yeer cam from Arimathai á rich man, whoos naam was Joseph, who was also á discipil of Jesus. yis man cam to Pilaat and desired Jesus bodí. Pilaat yen cōmanded y̅ y̅ bodí schold be given him. And Joseph took y̅ bodí and wrapped it in cleen līnen, and laid it in a new graav of his oun, which he

γραμματῖς

παρασκευῇ

had hewed out of y<sup>e</sup> rock, and he rolled a greet stoon to y<sup>e</sup> graaves brink, and went his wais. yeer was Mari Magdaleen and an oyer Mari sitting over against y<sup>e</sup> graave. y<sup>e</sup> morow after, which was y<sup>e</sup> dai folowing y<sup>e</sup> good fridaí, y<sup>e</sup> hed priestes and y<sup>e</sup> pharisais weer gayerd befoor Pilaat, and said Sir, we remember y<sup>e</sup> ien deceiver said, whil he was iet alijv. J wil rijs again after iij dais. Cōmand yeerfoor y<sup>e</sup> graav to be saafli kept til y<sup>e</sup> iij dai be past, leest his discipils cōm and steal him and tel y<sup>e</sup> peopil y<sup>e</sup> he is risen from y<sup>e</sup> dead, and y<sup>e</sup>is last error schal be wors y<sup>e</sup>n ye first. Pilaat said to y<sup>e</sup>m. ye haav á watch of iour own, go iour waies, keep him safli, ie know how wel inough. And y<sup>e</sup>i went and kept y<sup>e</sup> graav saafli with watchmen, and besides y<sup>e</sup> y<sup>e</sup>i set yeer seales on y<sup>e</sup> stoon.

### y<sup>e</sup> 28. Chapter.

ON y<sup>e</sup> sabbot daí, at night, when y<sup>e</sup> first daieslight of y<sup>e</sup> week began to daun, mari magdaleen and an oyer mari cām to look on y<sup>e</sup> graue, and loo yeer was a great earth-quaak. For y<sup>e</sup>angel of y<sup>e</sup> L. cam down from heaven, and cam y<sup>e</sup>yer, and rolled awai y<sup>e</sup> stoon from y<sup>e</sup> brinke and sat down apon it, and his face was lijk lightening, and his cloying whijt lijk snow, and y<sup>e</sup> kepers did schaak for fear, and weer lijk dead men. And y<sup>e</sup> angel spaak to y<sup>e</sup> women, fear iou not, saith he. J know y<sup>e</sup> ie seek Jesus who was crossed. He is not heer, he is risen as he told iou. Cōm and se y<sup>e</sup> place wheer y<sup>e</sup> L. lai, and go quickí and tel his discipils, y<sup>e</sup> he is risin from y<sup>e</sup> dead, and lo he is goon befoor iou to galilaí, yeer schal iou se

him. lo\* J have told iou. And

\* y<sup>e</sup> greekes said y<sup>e</sup>i went quickí awaí from y<sup>e</sup> tomb  
ἐρηκα, the latins, with fear and great gladnes, to  
dixi. schew it vnto his discipils, and

as y<sup>e</sup>i went to schew his discipils

it, lo Jesus met y<sup>e</sup>m and said al hail. and y<sup>e</sup>i cam unto

him, and took him bi y<sup>e</sup> feet and bowed doun unto him.  
 y<sup>e</sup>n said Jesus unto y<sup>e</sup>m fear not, go . . . . .  
 . . . . .

---

\* \* The remainder of verse 10, and the ten following verses, which conclude Cheke's translation of St. Matthew's Gospel, are wanting in the original MS. Without doubt, for reasons given in the Introduction, the last leaf was lost before the MS. came into Archbishop Parker's possession. At any rate the MS. must have been imperfect in this particular, when, together with other original papers, it was bound up in the volume No. CIV. of the Archbishop's collection of MSS.



## Ý GOSPEL. BÍ SAINT MARK\*

### ye first Chapter.

Ƨhis is ý begīning of J. C. gods sōnes gospel, as it <sup>was</sup> is  
writin in ý <sup>bi</sup> p̃pheets. lo J send mi messenger befoor thi  
face, who pr̃pareth ý wais befoor ý<sup>e</sup>. ý<sup>s</sup> is ý criers voice  
in ý wildernes, pr̃paar ye L. waí, maak straight his  
pathes. Joań was wasching in ý <sup>baptizing</sup> wildernes, and theer  
he preched ý <sup>baptism</sup> wasching of repentance, for ý forgivenes of  
siñes, and al ý contree of Judaí, and ý hierosolymites,  
cam vnto him, and al weer <sup>baptized</sup> wasched of him in Jordaán  
ý river, acknowleg̃ing yeer siñes. Jwań was appareled  
with Camels heer, and with a lether girdel about his  
loínes, and he et locustes and wild hony, and he preched  
thus. Mi stronger cōmeth after me, ý latchet of whoos  
schoo J am not worthí to bow down and louse. J have  
wasched yow with water, but he schal wasch iow with  
ye holí ghoost. And it  
happend at ý tíme Je- <sup>ἐγένετο.</sup> thoos thinges, which  
sus cam from Nazareth <sup>god</sup> doth bí his p̃vidence, who

ἀκριδῶς

---

\* The fragment of this first chapter of the Gospel by St. Mark, which is bound up together with the preceding translation of St. Matthew's Gospel, is written on paper of a smaller size, and evidently left by Cheke in an unfinished state. No part of it has been lost. The abruptness of its termination is sufficient to shew the full extent of Cheke's proposed translation of the New Testament, which was actually executed by him.



ruleth and ordereth al thinges,  
and y̅ cause theerof is vnseen  
and vnknowen vnto vs, we cal  
hap and chance, although in  
deed yeer be nothing doon  
without his councel, no not y̅  
falling down of a litil bird or a  
heer of oons hed, who worketh  
al thinges in al men.

of galilaí, and was  
wasched of Joań in  
Jordaan. And as soon  
as he cam vp from y̅  
water, he saw y̅ hea-  
vens departed,\* and y̅  
ghoost to cōme down  
lijk á doov on him.  
And yeer cam á voice  
from y̅ heavens, you

art mi wel beloved sōn, with whom J am wel cōtented.  
and bí and bí y̅ ghoost threw him in to y̅ wildernes, and  
he was yeer in y̅ wildernes foortí daies tempted of y̅  
devil, and he was among wild beestes, and gods mes-  
sengers ministerd vnto him.

After y̅ Jwań was put in prison, Jesus cām into galilee,  
and preeched y̅ gospel of goddes kingdoom, and said y̅  
time is now <sup>fulfilled</sup> expired, y̅ kingdoom of heaven is nigh, re-  
pent and belev y̅ gospel. And Jesus walking bi galilees  
seas side, saw Simon and andrew his broýer casting  
nettes into y̅ sea, for yei weer fischers, and Jesus said  
to yem, Cōme after me, and J wil maake iow mens  
fischers. and y̅ bi and bi left yeer nettes and folowed  
him, and he went a litil furder from yens, and saw  
Jaames zebabais sōne, and Joań his broýer, mending  
theer nettes in y̅ bote, and he called yem bí and bí, and  
yei left Zebedaí yeer faýer in y̅ boot with his hijndes, 7  
híred servants, and went after him. and yei cam into  
Capernaüm, and . . . . .

πεπλήρωται

ἀμφίβληστρα

\* The word depart is similarly used in the Liturgies of 1549, 1552, 1559,  
and Scotch Liturgy. See Keeling's Liturgiæ Britannicæ, Form of So-  
lemnization of Matrimony.





## A P P E N D I X.



*Epistola scripta manu propria serenissimi Regis Edwardi VI ad Dominam Katherinam Reginam relictam Regis  
Henrici VIII. data 30 Maii.*

Cū non procul abs te abesse et quotidie me te visurum sperare  
multū optatū videbatur non omnino ad te literas dare. Literæ  
enim sunt cuiusdam et memoriæ et benevolentię longæ absentii  
signa. Sed ego petitione tua tandem accensus non potui non ad te  
litteras mittere. Primū ut tibi gratū faciam, deinde vero ut tuis  
litteris respondeā benevolentia plenis quas e Sancto Iacobo ad <sup>me</sup> misisti.  
In quibus primū pōnis ante oculos tuū amorē erga patrem meū  
Nobilissimā memorię Regē deinde benevolentiam erga me, ac  
postremo pietatē scientiam atq; doctrinā in sacris literis







## APPENDIX.

### LETTER OF KING EDWARD VI. TO QUEEN CATHERINE PARR.

EPISTOLA, SCRIPTA MANU PROPRIA SERENISSIMI REGIS ED-  
WARDI VI. AD DOMINAM KATHERINAM REGINAM, RELICTAM  
REGIS HENRICI VIII. DATA 30 MAII.

Cū non procul abs te abessē, et quotidie me te uisurum sperarē, mihi optimū uidebatur non omnino ad te literas dare. Literæ enim sunt cuiusdam et memorię et benevolentię longe absentii signa. Sed ego, petitione tua tandē accensus, non potui non ad te literas mittere. Primū, ut tibi gratū faciam, deinde uero ut tuis literis respondeā benevolentia plenīs, quas e Sancto Jacobo ad me misisti. In quibus pmū ponis ante oculos tuū amorē erga patrē meū, Nobilissimæ memorię Regē; deinde benevolentia erga me; ac postremo pietatē, scientiam, atq; doctrinā in sacris literis. Perge igitur in tuo bono Incepto, et prosequere patrē amore diuturno, ac exhibe mihi tāta signa benevolentia, quæ semper hactenus in te sensi; et ne desinas amare et legere sacras literas, sed semper in eis legendis pseuera. In primo enim, indicas officium bonę coniugis et subiecte; in secundo, ostendis laudem amicitię tuę; et, in tertio, tuā pietatē erga deū. Quare, cū ames patrem, non possū non te vehementer laudare; cū me ames, non te iterū diligere; et, cum verbū dei ames, te colā et mirabor ex animo. Quare si quod sit, quo possū tibi gratum facto uel uerbo facere, libenter prestabo. Vale. Tricesimo Maij.

\*. \* Hæc Epistola, ut videtur, scripta est A. D. 1547.

## CHEKE'S LETTERS.

- No. I. To Mr. Parker, Chaplain to Queen Anna Boleyn, in behalf of Bill a poor scholar.
- No. II. To Dr. Parker, promising his interest to procure him a pension on account of his loss of the Deanery of Stoke College.
- No. III. To Martin Bucer, congratulating him on the recovery of his health.
- No. IV. To Dr. Parker, condoling with him on the death of Bucer.
- No. V. To Dr. Parker, Dean of Lincoln, at Cambridge.
- No. VI. To Cardinal Pole, entreating his favour and protection.
- No. VII. To Queen Mary, petitioning for his liberty, dated from the Tower of London.



## EPISTOLA JOANNIS CHEKE AD M. PARKER,

IN QUA EUM ORAT UT D. BILLUM PAUPEREM SCHOLAREM  
REGINÆ ANNÆ BOLEYN COMMENDET.

AUDEO equidem, pro veteri tuo erga me fauore, familiariter impetrare, Vir honestissime, vt tantum petitioni meæ honestæ tribuas, quantum cōmodo tuo facere potes. Hoc in caussa est. Accepimus, & constans apud nos fama est de Nobilissimæ Reginæ magnificentia; quæ, cum inmensum quendam modum erga studiosos late patuit, nunc sit adaucta multū & amplificata, quod ad compendii nostri p̄mo quoq; aŋo redditum dissoluendum spectat. Intelleximus autem nuper in se recepisse Reginam hoc vt faceret, & promisisse, vt, si qui tenui in re & in egestate positi, quorum præterea morū ingenuitas & candor aliquis ingenii præluceret ad virtutis & frarum studia, libenter se illorum nomine dissoluturam, atq; illorum nōie perscripturam, modo illi significatio detur aliqua vel per D. Skippum, vel aliquem ex vobis qui Clarissimæ Reginæ à sacris estis, qualem se gerat & qualem se ostendat moribus ac eruditione. Jam v<sup>o</sup>\* cum nos habeamus apud nos adolescentulū literatum & honestum, qui & rerū cognitione abundat & integritate morum, qui venisset in sociorum numerum ad tempus Paschatis, nisi quod ex hoc ære exire non potuit, & pecuniam istam nequibat habere expeditam. D. Billum, multum à te desidero & requiro, vt aliqua via ad Re-

---

\* v<sup>o</sup>, vero.

ginā perferatur, esse adolescentulū graui paupertate oppressum ; cui iter ad victum suū interclusum est, quod colligere certam pecuniam nequeat, quam nūerare ante debeat quam societatem inire posset. Quod si cures pro tua humanitate faciundū, facies rem valde piam & sanctam, quod p̄moues ad studia & bonas fr̄as eos, quibus paupertatis malū ingrauescit. Jd si ante oīm sanctorū feceris, dupliciter demereberis nos tibi, & quod illū in locum suū curabis restitui, & quod alij dabis ansam in eius locum, quem nunc habet, veniendi. Est enim solēne nobis ad festum sanctorum omnium creare novos discipulos, qui in vacua eorum loca veniant, quos ante hoc tempus abiisse hoc munere cognouerimus. Ergo hoc facto nos duplicē reportabimus cōmoditatem, & tu vna ex re duplicē capies laboris tui fructum. Me aut̄ in infinitum tibi deuinctum habes. Vale.

Cantabrigiæ. Pridie. Michaelis

Tuus si quid p̄t

JOÑES CHEEKUS.

Generoso Viro

M̄ro Parkaro

Reginæ à Sacris.

\*.• Scripta est hæc epistola, ut videtur, A. D. 1535 : quo anno vocatus est Parkerus in aulam Annæ Reginæ, 30<sup>o</sup> Martii, et à sacris constitutus.

## II.

## LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

PROMISING HIM TO EXERT HIS INTEREST TO PROCURE  
HIM A PENSION FOR HIS LOSS OF THE DEANERY  
OF STOKE COLLEGE.

M<sup>a</sup> DOCTOR. after moost hartie Cōmendacōns. J am as diligēt in yo<sup>r</sup> behalf as J wold be in mine owne; and labor as sore that ye mai thinke yo<sup>r</sup>self to have founde sōme kinde of frendship at mi hande, as J thinke indede J have received at yo<sup>rs</sup>. When the Cōmission is ones cōme out, yow and yo<sup>rs</sup> shall be the firste, to whome pencōns shall be apointed, and for yo<sup>r</sup> parte J truste so ordered, that no pensionarie better,—the time is not now longe, within this sevenight or litle more it is thought ye shall be dispatched. Wherefore ye nede not muche now to accombre yo<sup>r</sup>self with anie vnquietnes of delaie, thinking that rateable ye shall be dispatched with the best and soonest. fare ye well. the vij of June. from Westmester.

Yo<sup>rs</sup> assured

JOAÑ CHEKE.

\*.\* This letter was probably written in the course of the year 1547; Parker having resigned the Deanery of Stoke on the 1st of April in that year.

## III.

EPISTOLA JOANNIS CHEKE AD MARTINUM  
BUCERUM,

IN QUA GRATULATUR EI QUOD VALETUDINEM RECUPERASSET.

AUDIO té firmiorē esse factū, & oēm ægritud<sup>is</sup> tuæ languorē quæ te adflixerat, repulsū esse. de éo vehemēter sicuti \*deō ago grās deo †prī oīm consoloū, quí ex tanta magnitud<sup>e</sup> morbi eripuit, & ad munus tuum suscipiēdū in Ecclīa & obeundū confirmavit. Sed vide nè te nimis acré initio prębeas, & plus suscipias qđ ‡ imbecillitas valetud<sup>is</sup> tuæ ferre possit. Jta est laborandū vt nō qđ cíto, sed qđ díu hoc efficere possis cogitetur. Illud Paulí *ὁλιγὴ χρόν* qđ latè pateat scis, & q<sup>m</sup>§ in oēs actiones vitæ diffundi possit. Hoc apud te facio, quod vt aliis facerē nūqđ impetrare à meipō poteram, vt remissior & temperatior in nimia hac tua ac penè intollerabílí contētionē mentis sis. Magnitudo enim illius supra vires intenta frangít corpus, & minus habile ad mediocriá conanda facit.

De Sleidaní caussa & cęterorū sic hēto. || D. Cantuariensis benevolus sed tardus est caussarū Patronus, & in hac re opus est consiliario Regio idq, ea aī ¶ magnitud<sup>e</sup> qua par est, ad honestas caussas cū moderōē & iudicio suscipiendas. Si quando *ἐνκαιρία* pretervolat,

\* debeo.

‡ quam.

|| habeto.

† patri omnium consolationum.

§ quomodo.

¶ animi.

facilius queritur q̄ invenitur. Ego hortari Cant.<sup>em</sup> non cesso, & quod preterea possū efficio. Benè vale.

greuici. 1550. 11. Maij. 4. Ed. 6.

Tuæ dignitatis  
Studiosissimus

JOAÑ CHECUS.

Amico suo Chariss.<sup>o</sup>

D. Martino Bucero  
Professori The<sup>o</sup>logico  
Cantabrigie.

\*.\* There is written on the back of this letter in Bucer's handwriting,  
Recepi 14. maii  
non te respond.

#### IV.

##### LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

CONDOLING WITH HIM ON THE DEATH OF BUCER, AND INFORMING HIM THAT HE HAD SPOKEN IN FAVOUR OF HIS WIDOW TO THE LORDS OF THE COUNCIL.

J HAVE deliuerd th'universitee lres to y<sup>e</sup> K. M. and spoken with y<sup>e</sup> L. of y<sup>e</sup> councel, and with mi L. of Canturburie, for M<sup>res</sup> Bucere, J dout not but sche schal be wel and worthili considerd. Th'universitee hath not doon so great honor to M<sup>r</sup> Bucer, as honestee and worschip to themselves, the which if thei wold continue in as thei cease not to cōplaín, thei might be a great deale better p̄vided for, then thei think thei be. But now complaining outright of al other men, and mending litil in themselves, make theer frendes, rather for duti toward

lerning then for ani desert of the studentes, schew thear good willes to th'universitee. Houbeit if thei wold have sought other to recover or to encrease the good opinion of men, thei could not have devised whearin bi moor duti, thei might worthili be cōmended then in folowing so noble a man with such testimonie of honor as the child ought to his father, and the lower to his superior. And although J dout not but the K. M. wil p̄vide sūme grave lerned man, to maintein goddes true learning in his universitee, yet J think not of al lerned men in al pointes ye schal receiue M. Bucers like, whither ye consider his deapnes of knowleḡe, his earnestnes in religion, his fatherlines in life, his authoritee in knowleḡe. But what do J cōmend to iow M. Bucer, who know him better, and can praís whome ye know trulier. J wold wisch ȳ ȳ is wanting now bi M<sup>r</sup> Bucers death, ȳ men wold bi diligens and wisdom fulfil in themselves, and ȳ thei hear praised in others labor to obtēin themselves, whearof J think ye be a good stai to sūme vnbridled yong men, who have more knowleḡe in the tonges, then experiens what is comeli or fit for their life to cōme.

J prai yow let M<sup>r</sup> Bucers bookes and scrolles vnwritin be sent vp and saved for the K. M. ȳ he chusing sich as schal like him best, mai retorn the other without delaí, except M<sup>res</sup> Bucer think sūm other better thing to be doon with them, or sche schold think sche schold have losse bi them, if thei schold not be in her ordring.

J do not M<sup>r</sup> Parkar forget yo<sup>r</sup> frendschip schewd to me aforetime, and am sorí no occasion serveth me to schew mi good wil, but assure yo<sup>r</sup>self ȳ as it lieth long and taketh root depe in me, so schal the time cōme J trust wherin ye schal vnderstonde the frute theerof the better t'endure, and surelier to take place: which mai as wel schortli be, as be differd, but good occasion is al. The Lord kepe yow, and grant th'universitee so much encrease of lerning and godlines, as thees causes mai

cöpel ye vnwilling men to be aschamed not to do for them. From Westmester. 1551. 5 Ed. 6. the 9 of Marche.—

Yo<sup>rs</sup> assured

JOAÑ CHEEK.

Tó his loving frend  
Mr D. Parkar, Mr  
of Benet Colleġe in  
Cambríġe.—

# V.

## LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

DEAN OF LINCOLN, BEING THEN RESIDENT IN CAMBRIDGE,  
ON THE MISCONDUCT OF SOME YOUNG SCHOLARS  
OF THE UNIVERSITY.

J AM sorí to see ŷ lightnes of yong heedes, who bícause ŷ<sup>ei</sup> have attained to sum lerning, be bold t'abuse theer wittes, and passe ŷ boundes of honestee. Jf lerning tech not sobernes to yong men, obediens in subiectes, honestee in al degrees, what schold we do with lerning, seing we have knowleġe inough of ovr self, without studí and school, to do vngraciousli. But as yow schal not be ŷ last, ŷ schal find such vnthankfulnes of vnexperienced scholars, so have ye not been ŷe first, and yeerfoor do wiseli in bering soberlí such hedlong raschnes as overthroweth ŷ vser. J am glad again to see him called hoom if he be trulí called, and do not dissemble with necessitee t'over-cöm ŷe tijm. But yow schal easli perceiv ŷ bí his demenor and compani, according wheerunto yow schal do wel to order him.

But yow must let al toward wittes vnderstond, ŷ

when y<sup>i</sup> go beiond lerning to diffame learning, y<sup>t</sup> y<sup>i</sup> must not be favored for yeer own learning, but ponished iustli for other mens lerning. Wheerfoor J am glad to see not oonli y<sup>s</sup> successe of y<sup>s</sup>, but also trust it wil be an example for oyer heerafter how y<sup>i</sup> pręsume to much on yemselves, and venture furder yęn yeer learning and wittes can honestli lead yem.

Th' ancor of mi suit resteth much in yow, wheerof J trust at london to cōmun with yow. Thus with mi wifes and min hartí cōmendacōns to yow and yo<sup>r</sup> wife, J bid yow fare wel in y<sup>e</sup> Lord. From Cheekstook. y<sup>e</sup> 6. of Februari. 1552. 7. Ed. 6.

Yo<sup>rs</sup> assured

JOAÑ CHEEK.

To y<sup>e</sup> right worschipful  
M<sup>r</sup>. D. Parkar  
Dean of lincoln ,  
at Cambrige.

## VI.

### EPISTOLA JOANNIS CHEKE AD CARDINALEM POLUM,

ORANS UT SIBI IN GREMIUM ECCLESIE JAM REDUCI SIT  
BENIGNUS.

FINE cōtentionū non disputatio, sed submissio facit. Ego, ex C. X. consilio et autoritate, a uarietate doctorum ad ecclesie unitatem accedo. In quo est C. x. de consilio grās ago, et de successu deo. precor A. C. x. ut hac mea sententia, quia uir doctus et pius ecclesie Pauline decanus C. x. tradet, quemadmodū non est a me ad tempus ficta, Sic sit C. x. accepta et oīs reliquę de me



questionis finis. Magnū hęc\* de uirtutibus tuis, de pietatis et clementię laude, de doctrina humilitatis fiduciam. Vellem te mei et pietatis et literarum etiā aliqua ex parte studiosi non nullam rationem hęc.† Reliquum spero uitę meę cursum talem futurū, ut grā tua et fauore non indignus uidear. quę necessarię sunt meę hoc tempore petitiones, eas D. decanus Celsitudini tuę exponet. In quibus etiā atque etiam supplex peto ut me inues. Dñs. C. x. seruet. Londini, e turri. 15. Julij. (1556). C. T.‡ Addictissimus

JO. CHECUS.

## VII.

### LETTER FROM SIR JOHN CHEKE TO QUEEN MARY,

PETITIONING FOR HIS LIBERTY.

PLEASETH yt yo<sup>r</sup> ma<sup>tie</sup> to vnderstande, that in matters of religion, J haue declared my full mynde vnto yo<sup>r</sup> ma<sup>tie</sup>, by yo<sup>r</sup> virtuous and learned Chaplen, M<sup>r</sup> Deane of Paulle: Trusting that as it is truly mynded of me, So yo<sup>r</sup> highnes will agreablye receaue it. J beseche yo<sup>r</sup> ma<sup>tie</sup> therfore, as J haue been & am yo<sup>r</sup> faythfull subiecte, whom J do as gods mynister faithfully hono<sup>r</sup> & serue, that yo<sup>r</sup> highnes will haue that opinion psent of me, that my faithfulness, J truste, & dutie hereafter shall sheue vnto yo<sup>u</sup>. And J truste, amonge many obedient & quyet subiects, w<sup>ch</sup> god storeth yo<sup>r</sup> highnes with, J shalbe found, though not in habilitie of other qualities, yet in will & readynes, & obedience of yo<sup>r</sup>

---

\* habeo.

† habere.

‡ Celsitudini Tuę.

Lawes, & other orders of religion, as gladd to serue and obeye as any other: Desyering yo<sup>r</sup> ma<sup>tie</sup> most humble to fauor suche poore suyte for my Libertie, as M<sup>r</sup> Deane shall make to yo<sup>r</sup> ma<sup>tie</sup> in my behalf. Almighty god psper & encrease yo<sup>r</sup> ma<sup>tie</sup> in all hono<sup>r</sup> & godlynes. ffrom yo<sup>r</sup> ma<sup>ties</sup> Touer of London the 15 of Iulie. 1556.

Yo<sup>r</sup> ma<sup>ties</sup> moste humble and  
obedient subiecte. JO. CHEKE.

\*.\* The foregoing letters of Sir John Cheke are all contained in the MSS. volumes, Nos. CII. CVI. CXIV. and CXIX. belonging to the Library of Corpus Christi College, Cambridge. The first of them is found in the volume, No. CXIV. entitled, *EPISTOLÆ PRINCIPUM*. It is most decidedly an autograph, and is briefly referred to by Strype in his *Life of Cheke*, ch. i. § 2. The second, third, and fourth are likewise decided autographs, with the seals and directions in like manner attached. They are part of the contents of No. CXIX. a volume, which bears for its title, *EPISTOLÆ VIRO RUM ILLUSTRUM*. Of these three, Strype has printed at full length the Letter to Dr. Parker concerning his pension; (*Life of Cheke*, ch. ii. § 5;) but has given extracts only, in English, of the other two. (*Life of Cheke*, ch. iii. §§ 6 and 8.) The fifth letter is contained in the volume, No. CVI. which bears the following inscription at the beginning: "Hic liber sic consarcinatus est in gratiam eorum, qui post hoc procancellarii vel procuratores vel taxatores futuri sunt in Collegio Corporis Christi Cantabr. ut ex rebus gestis ipsi aliquid judicent." The sixth is preserved among other valuable documents in No. CII. It follows immediately after the written declaration by Cheke, *propria manu*, "De veritate corporis et sanguinis Domini in eucharistiâ, ex patribus;" and seems to form a part of one and the same document, sent by him to Cardinal Pole through the Dean of St. Paul's. Strype briefly notices this letter, (*Life of Cheke*, ch. v. § 4,) but does not give any extract from it. The last letter, namely, that of Cheke to Queen Mary, in which he petitions for his liberty, is likewise found in No. CII. but it does not appear to be an autograph. It is written on the back of the letter addressed to Cardinal Pole, and is plainly in a handwriting different to that of Cheke. It is however the identical copy referred to and printed by Strype, (*Life of Cheke*, ch. v. § 4,) and is likewise remarkable for the significant annotation, *Homines sumus*, written on the margin of it by Archbishop Parker, with reference to the "woful fall," which, says Strype, "this good man made to save a poor life." The letter, stated to be the original one, has lately been printed, *verbatim et literatim*, by Sir Henry Ellis, principal librarian of the British Museum, in a volume of "Original Letters of Eminent Literary Men of the Sixteenth, Seventeenth, and Eighteenth Centuries," printed for the Camden Society. "It stands," says Sir Henry,

“appended in the Lansdowne volume to the autograph of his declaration, *De veritate corporis, &c.*” in a similar manner to that in which Cheke’s letter to Cardinal Pole is appended to the autograph of the same declaration in No. CII. of the MSS. volume belonging to Corpus Christi College.

It will be readily seen from a collation of the two printed copies, by Sir Henry Ellis, and in the present volume, that the differences between them are merely literal and orthographical, except in two cases. For instance, with respect to the date of the letter, the Lansdowne MS. gives it as the 25th of July: but in the Parker MS. it is evidently written, 15 of Julie. The latter date, however, corresponds exactly with the date of Cheke’s Latin letter to Cardinal Pole, written from the same place, and upon the same subject, namely, the recantation of his religious opinions. This recantation was made in a most public manner before the Queen on the fourth day of October in the same year, being ushered in by an oration of Dr. Feckenham; and it certainly affords us matter of much discussion as to the magnanimity of Cheke, when we contemplate this dark and glaring blot upon his character. We wish the deed had not been done. We know that it ought not. We feel that it was sinful to have done it. But we must not, while we justly condemn and lament it, be forgetful of Archbishop Parker’s truly Christian and charitable remark, *Homines sumus*: “We are men.” Cheke died of shame and regret, in consequence of his recantation, Sept. 13, 1557, carrying, says Fuller, “all good men’s pity with him.”

---

In this volume are three Fac-similes:—

- I. Fac-simile of the Original MS. of St. Matthew’s and St. Mark’s Gospel . . . . . To face page 27.
- II. Fac-simile of King Edward the Sixth’s Letter to Queen Catherine Parr . . . . . To face page 109.
- III. . . . . To be placed at the end of the volume.

# GLOSSARY

Of uncommon words, and words which are used in a particular sense by Sir John Cheke in the foregoing Translation : compared with the corresponding words in the Authorized Version of the New Testament.

CHEKE.	CH. VER.	AUTHORIZED VERSION.
aches .....	viii. 15	fever ..... fever pains.
acrids.....	iii. 4	locusts ..... ἀκριδες, Gr.
advoutri.....	v. 27	adultery ..... avoutrie, Fr.
ai .....	vi. 13	for ever ..... to eternity.
aldermen .....	xxvii. 1	elders ..... æltermann, Germ. elder or warden.
aloon .....	xiv. 23	apart ..... alone.
aloon, <i>note</i> .....	xx. 3	..... all one ; alike.
apon .....	iii. 16	upon.
appointed .....	xxvi. 15	covenanted for ..... settled by compact for.
astoonied .....	xix. 25	amazed ..... see Dan. iv. 19, Auth. Ver.
avoided .....	xiv. 22	sent away ..... dismissed ; made to retire.
balie .....	xx. 8	steward ..... baillie, Fr.
bedreed .....	ix. 2	lying on a bed.
bewrai .....	xii. 16	make known ..... discover. See Matt. xxvi. 73. Auth. Ver.
bi .....	ii. 12	to ..... by the way of Herod's place of residence.
biwordes .....	xiii. 3	parables ..... parallel stories, not relating directly to the things spoken of.
bloudground ...	xxvii. 8	field of blood.
bloud-man .....	xxvii. 4	blood.
caus .....	xxvii. 37	accusation ..... charge, or subject of complaint.
chimnei .....	xiii. 42	furnace.
conquerr .....	v. 44	despitefully use ..... treat as a <i>conquered</i> enemy.
coopled together	i. 18	came together ..... united in marriage.
corbon .....	xxvii. 6	treasury ..... κορβαν, Gr.
crossed .....	xxvi. 2	crucified.
darnel .....	xiii. 25	tares ..... lolium temulentum, bearded darnel.
debittee of y <sup>e</sup> fourth part . .	xiv. 1	tetrarch ..... one to whom the fourth part <i>owed</i> allegiance.
departed .....	Mark i. 10	opened ..... a chymical term, denoting the separation of particles from one another.
depute .....	xx. 8	steward ..... député, Fr.
develds .....	viii. 28	possessed with devils.
dil .....	xxiii. 23	anise ..... ἀνηθον, Gr.
dow .....	iii. 16	dove ..... still so pronounced by the common people in Norfolk.

CHEKE.	CH. VER.	AUTHORIZED VERSION.
drag .....	iv. 18	net ..... net <i>drawn</i> along the bottom of the water.
caster .....	xxvi. 2	feast of the passover.
ensured .....	i. 18	espoused ..... affianced ; betrothed.
extream .....	xi. 12	violent.
for .....	ii. 22	in the room of.
forpointed, <i>note</i> .....	xvi. 17	..... fore-appointed ; pre-ordained.
forsaiers, <i>note</i> ..	xi. 13	..... prophets.
forschewers, <i>note</i> ..	xi. 13	..... prophets.
forthink .....	xxvii. 3	repented ..... direct his thoughts to his former conduct.
forwhile .....	xiii. 21	dureth for a while ..... an unsteady, changeable person.
freschman .....	xxiii. 15	proselyte.
frosender, <i>note</i> ..	x. 5	..... one who sends another <i>from</i> him.
frosent, <i>note</i> ....	x. 5	..... a person sent <i>from</i> another.
frothing, <i>note</i> ...	xxiii. 25	..... light and trifling conduct.
gardes .....	xxiii. 5	phylacteries ..... hems which guard the edges of garments from unravelling.
gainbirth .....	xix. 28	regeneration.
gainrising .....	xxii. 23	resurrection.
good-fridai .....	xxvii. 62	day of the preparation.
gospeld .....	xi. 5	have the Gospel preached to them.
grootes .....	xxviii. 28	pence ..... <i>groot</i> , Dut. small sum of money.
groundworkes .	xxv. 34	foundation.
groudwrought.	vii. 25	founded.
hed bischop ....	xxvi. 58	high priest.
hedlong .....	viii. 32	steep ..... precipitous.
hedpriests .....	ii. 4	chief priests.
helfier .....	v. 22	hell fire.
helimp .	xxiii. 15	child of hell ..... hell imp.
helpit .....	xxviii. 9	..... <i>γέενναν</i> , Gr.
hijndes .....	Mark i. 20	hired servants.
holigaf, <i>note</i> ...	ix. 13	..... holy gift ; holy tribute.
hoords .....	vi. 19	treasures.
hunderder .....	viii. 5	centurion ..... captain of an hundred men.
in .....	iv. 4	by ..... by means of. See Gen. xii. 3, Auth. Ver.
lawer .....	xxii. 35	lawyer.
lepernes .....	viii. 3	leprosy.
lerned man ....	xiii. 52	scribe ..... man of letters.
lowring .....	vi. 16	of a sad countenance .... gloomy ; like the sky before a storm.
marchandes, <i>note</i> ..	xxi. 12	..... tradesmen.
margarites .....	vii. 6	pearls ..... <i>μαργαρίτας</i> , Gr.
meini .....	x. 25	them of his household .... a retinue of servants ; domestics.
meini, <i>note</i> .....	xx. 28	..... the <i>οἱ πολλοί</i> ; the many ; the multitude.
mercat .....	xxii. 5	merchandise ..... market.
mete, half-yard	vi. 27	cubit ..... half-yard measure.
moond .....	iv. 24	lunatick ..... affected by influences of the moon.

CHEKE.	CH. VER.	AUTHORIZED VERSION.
nigheth .....	xv. 8	draweth nigh.
noughti .....	xxi. 41	wicked ..... good for nothing.
noughtili .....	xxi. 41	miserably ..... so as to annihilate them.
onwriting .....	xxii. 20	superscription.
orders .....	xv. 2	tradition ..... mandates; precepts; rules of the church.
outborn, <i>note</i> ...	x. 18	foreign; not native.
outcalled, <i>note</i> ..	xvi. 18	men of the church.
outpeopling ....	i. 17	carrying away ..... removing the people of the country.
overslip .....	xxiii. 23	leave undone ..... neglect.
perfight .....	v. 48	perfect.
plaied withal ...	ii. 16	mocked ..... trifled with.
prese, or prees .	xx. 29	multitude ..... press or crowd of people.
resort .....	v. 1	multitudes ..... concourse of people.
rid awai .....	xv. 39	sent away.
robri .....	xxiii. 25	extortion.
schires .....	xxiv. 30	tribes ..... divisions of the earth.
scoorned him ...	xxvii. 29	mocked him ..... treated with scorn.
silverlinges ....	xxvi. 15	pieces of silver ..... shekels. Isai: vii. 23. Jer: xxxiii. 9, Auth. Ver.
slaughter, <i>note</i> ..	ix. 13	that which is slain for sacrifice.
slee .....	v. 21	kill ..... slay.
soulisch, <i>note</i> ...	xvi. 17	the natural man.
sower .....	xxv. 24	hard ..... harsh and crabbed.
speed ....	x. 13	peace ..... success.
tablers .....	xxv. 27	exchangers ..... money dealers or exchangers.
ten-citee .....	iv. 25	Decapolis.
tolbooth .....	ix. 9	receipt of custom ..... place where toll is taken.
tollers .....	v. 46	publicans ..... persons who receive toll.
traitor .....	xxvii. 3	which had betrayed ..... betrayer.
trutorn, <i>note</i> ...	x. 5	..... true turn; true rendering.
vnraieng .....	xxvii. 28	stripped.
vnstaid, <i>note</i> ...	xxiii. 25	..... unstayed; unsteady.
vnstaidnes .....	xxiii. 25	excess.
vprising .....	xxii. 23	resurrection.
waar .....	xxii. 4	fatlings ..... here used in the sense of victuals.
waites, <i>note</i> ....	xx. 3	weights; the sign of Libra.
week .....	xii. 20	flax ..... wick of a lamp.
weltes .....	xxiii. 5	borders ..... ornamental hems.
welschmen, <i>note</i> ..	x. 18	foreign, not native; <i>extraneus</i> , Lat.
whelpes .....	xv. 26	dogs ..... the young of a dog.
while .....	i. 25	till.
wiseards .....	ii. 16	wise men ..... here used in a good sense.

THE END.

*FAC-SIMILES of the AUTOGRAPHS*

of distinguished characters whose names are mentioned in this Volume

---

(1) *Joan. Chees.*

(2) *Yours assured  
Joan. Chees.*

(3) *Mr. Burren  
Lohs*

(4) *Martinus Bucer*

(5) *Ezra's Rot: mta'mam*

(6) *Rev. Martyr*

(7) *Slidau*

(8) See Note, St. Matt. Gospel, c. XIII.

(9) The Signature of Martin Bucer written  
just before his death.

(10) *Mr. Bucer*

FAC-SIMILES of the AUTOGRAPHS

of distinguished characters whose names are mentioned in this Volume

(1) *John. Chees.*

(2) *Mo<sup>rs</sup> assured  
John Chees*

(3) *Reg. Car<sup>ls</sup>. Canhuarity*

(4) *St<sup>th</sup> S<sup>th</sup> S<sup>th</sup> S<sup>th</sup>  
cancellarity*

(5) *R. Cant<sup>o</sup>*

(6) *Matthews Cantuor*

(7) *Cardinal Pole.*

(8) *Abp. Cranmer*

(9) *Abp. Fisher.*

*Macaulay & Palmer, Ltd. Cambridge*